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## PRESIDENT ROOSEVELT'S RECOVERY EXPERIMENT

THE American recovery programme, though introducing less fundamental changes than the Soviet Five Years' Plan, represents a great revolution in economic conditions and relations in the United States. At the time of President Roosevelt's inauguration in March, 1933, the economic structure was tottering to collapse. The banking system was at breaking point as a result of the strain of more than three years of economic stagnation, the business community was suffering from extreme depression, the heavy fall in commodity and security prices had imposed crushing burdens upon debtors, industry was working very much below capacity, agriculturalists were in despair at the sacrifice prices for which their crops were selling, while unemployment was conservatively estimated at over twelve million persons.

The alternatives before the new President were an active policy of Government intervention in economic affairs, or to stand aside in the hope that in due course economic prosperity would return as a result of a gradual process of readjustment. In these days Government intervention is in vogue, and it is therefore not surprising that President Roosevelt decided upon activity rather than *laissez faire*. This, however, represents a remarkable change in a country where hitherto 'rugged individualism' has been an outstanding feature of business life. The adoption of a policy of active intervention is yet another indication that the world is moving steadily away from the liberalistic philosophy of the Nineteenth Century.

In view of the gravity of the depression the President was able to obtain very wide powers from Congress. Public

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opinion was anxious that the President should be endowed with the fullest authority for working out his recovery plans, and Congress was acquiescent. The full programme, however, is designed not merely to restore prosperity but to create conditions of stability which would safeguard the community from future repetitions of the recent disaster.

Both on the methods of achieving recovery and on the long range programme of stability there are wide differences of opinion within the United States. While the depression persists there is a general desire to give the President the fullest opportunities of working out his ideas, but criticism has recently increased. During the greater part of the present year, however, support of the Government's programme has been a test of patriotism, and propaganda has been adopted on a war-time scale. Slogans are used almost as extensively as in Soviet Russia, while 'Blue Eagle' badges and Rolls of Honour are being utilized as a means of insuring solidarity in the national effort.

The Government is attempting to reduce unemployment and restore prosperity largely by raising prices, reducing indebtedness and increasing purchasing power. Once prosperity has been restored an attempt will be made chiefly by a policy of price stability, regulation of output, and control of working conditions to reduce greatly the fluctuations of business prosperity. The practical measures to achieve these objects are partly monetary and financial and partly industrial.

*Monetary and Financial Programme.*—President Roosevelt was first faced with the necessity of restoring confidence in the banking system, and this he largely achieved within a very few weeks of his inauguration. A programme of banking reform is now under consideration to provide better safeguards for the security of deposits and to prevent a recurrence of the speculative activities in which many banks indulged during the boom of 1928 and 1929.

An outstanding feature of the Government's policy is in the monetary field. Recognizing that much maladjustment



has resulted from the collapse of prices of more than thirty per cent., the Government is endeavouring to raise the level of prices, or, what is the same thing, to reduce the value or purchasing power of the dollar within the country. This policy of raising prices is sometimes criticized because it will increase the cost of living, but the present depression in the United States is due to a considerable extent to the monetary collapse since 1929, and a restoration of the price level, accompanied, as the President intends, by increased money wages will, he expects, restore business prosperity and reduce unemployment without imposing hardships upon the workers.

The policy adopted is that of a 'managed' commodity dollar instead of the former standard of the gold dollar. Once the dollar has been adjusted to a reasonable level and industrial activity and employment have become normal again, the President hopes to manage the dollar so that it will maintain year after year a largely unchanged value in terms of commodities. Clearly, if this object could be attained, the monetary system would be improved and the new dollar would be a better unit of measure than a gold dollar, the value of which must inevitably fluctuate widely.

The gold standard was abandoned within a few weeks of President Roosevelt's inauguration and the immediate effect was a fall in the foreign exchange value of the dollar and a rise in prices within the United States. Congress indeed gave the President power to devalue the dollar by as much as fifty per cent. and granted him means to achieve this object. During the autumn of 1933 the rise in prices which had followed the abandonment of the gold standard and the introduction of the recovery programme was checked and a downward movement began. To many this seemed to be an indication of failure, and to reveal the inability of the Government to control the value of the dollar unless the powers of currency inflation which the President held in reserve were exercised. It is evident that monetary control is

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far from easy, and there are obvious risks attached to a policy of printing and issuing considerable quantities of additional notes. So far the President has refrained from taking this step, though urged to do so by some of his supporters.

Faced with a check to the project of raising prices the Government announced in October, 1933, a scheme for purchasing or selling gold at a controlled price. So long as these operations are largely restricted to gold mined in the United States they can have little more than a psychological influence upon the price level. If, however, the Government became a heavy purchaser of gold in world markets the difficulties of gold standard countries would be increased, the foreign exchanges would be disturbed, and prices would be likely to rise in the United States, though it is impossible to predict the extent of this movement. The immediate effect of the policy has been a further steady fall in the foreign exchange value of the dollar.

It was the American Government's determination to manage the dollar on the basis of commodity prices instead of gold which resulted in the suspension of the sittings of the World Economic Conference last July. The President cannot be blamed for being mainly preoccupied with his domestic recovery programme and for refusing to bind himself in an international monetary agreement which would restrict his powers at home. Since France and other continental European countries were unwilling to abandon the gold standard it was impossible at that time to achieve an international agreement. When the present period of economic transition in the United States has passed, opportunity will arise for the reconstruction of a reasonably stable international monetary system.

In addition to direct monetary control, the United States Government is endeavouring to provide a basis for restored prosperity by inducing the banks to grant increased credit facilities to business undertakings. Another method is by a vast programme of public works, a total of 3,300,000,000 dollars having been voted by Congress for this purpose.

Individuals overburdened with debt as a result of the economic collapse are to be relieved by schemes operated under guarantee of the Government. The agricultural community in particular is suffering from excessive indebtedness. Farm mortgages which were reasonable in the amounts of both capital and interest when the selling prices of wheat and other products were much higher in 1929 are now intolerably heavy, and large numbers of farmers have been forced into bankruptcy and have been compelled to sell their farms at sacrifice prices. To meet this situation a scheme of Farm Relief has been adopted by which the Government guarantees the interest but not the principal on bonds totalling 2,000,000,000 dollars which may be exchanged for farm mortgages. Under this scheme the farmer will benefit from a reduced rate of interest and will have much easier conditions of repayment than under the existing mortgages. A scheme along similar lines, known as the Home Loan scheme, has been instituted for the relief of owners of mortgaged homes in towns and cities. The policy of raising prices, which has already been outlined, is also designed to assist farmers and others heavily overburdened with debt.

One of the difficulties of the American economic situation is that certain commodities, for example, wheat and cotton, are suffering from overproduction and the accumulation of large unsold stocks. A Government scheme has been introduced with the object of reducing the scale of production of various agricultural products, and bonuses are to be paid to farmers reducing their acreage and output. The bonuses will be paid from a fund constituted by the proceeds of taxes on millers, meat packers, manufacturers and others using the agricultural products concerned. Evidently this part of the programme requires to be applied with great caution or otherwise commodities which, taking a long view, are really needed and should be available for consumption will not be forthcoming, and there will thus be risk of injury to the standard of living of the community. Such a scheme can only reasonably be applied

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where there is serious lack of equilibrium in the production of certain commodities, and in curtailing production allowance should be made for increased demand as prosperity returns. The farmers have welcomed the Government's scheme for raising the prices of agricultural products, but they watch closely the relative movements in industry, agriculture, commerce and finance, and are quick to criticize the Government whenever the improvement in agriculture seems to lag behind the other groups.

It should be mentioned here that Congress voted a sum of 500,000,000 dollars for the direct relief of the poor and the unemployed. This is in sharp contrast with President Hoover's policy of resolutely opposing the 'dole.' This vote may be a step towards the establishment of a more systematic organization for the maintenance of the poor and the unemployed in the United States. Hitherto their relief has been left mainly to private charitable organizations and to the municipal authorities. It is true that it would be much more difficult to evolve a workable scheme in so great and diversified a country as the United States than in a compact industrial country like Great Britain, but there are many advantages in attempting to establish more systematic methods than those which have hitherto prevailed in the United States.

*Industrial Policy.*—In addition to its financial policy the Government has introduced a comprehensive industrial programme under the National Industrial Recovery Act. According to a Presidential message to Congress, this Act, which was passed in the first instance for two years, provides the 'machinery necessary for a great co-operative movement throughout all industry in order to obtain wide re-employment, to shorten the working week, to pay a decent wage for a shorter week and to prevent unfair competition and disastrous overproduction.' Mr. Roosevelt has described it as the most important and far-reaching measure ever enacted by the American Congress and as representing 'a supreme effort to stabilize for all time the many factors

which make for the prosperity of the nation and the preservation of American standards.'

The chief feature of the Act is the establishment of codes of fair competition throughout industry. These codes include the fixing of standard rates of wages, hours of work, minimum age and other conditions of labour in each industry. Hitherto in the United States conditions of labour have been determined in most industries by the individual firms, collective agreements have been few, and the trade union movement much weaker than in Great Britain. There has consequently been a wide variety of working conditions in different undertakings and districts. In times of depression many firms have reduced wages to such an extent that their standards have represented exploitation to their workers and unfair competition in relation to rival firms.

The general adoption of labour codes will bring about a standardization of working conditions within each industry similar to that in Great Britain and other countries where national or regional collective agreements are in force. The sudden introduction of the industrial codes is, however, a big change for the United States and naturally considerable opposition has been shown by many firms.

The codes are drawn up in the first instance by employers and workers in each industry, but require the Government's approval. In industries which have not prepared satisfactory codes the Government has intervened and produced its own draft. Approval has only been given to codes providing for a considerable reduction in normal hours of labour and considerable increases in rates of pay. By reducing hours of work the Government hopes to spread the work available over a larger number of workpeople and so bring into employment many of those who have hitherto been unemployed. The higher rates of wages are expected to increase demand for commodities and therefore to contribute to business recovery. Also increases in the purchasing power of the workers are considered necessary as a compensation to them for the

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increase in prices and cost of living which is resulting from other features of the recovery programme.

The President has indicated the following as among the fundamental principles of the industrial recovery scheme: (1) Wages should not be permitted to lag behind prices in any upward movement of commodity prices. (2) Steps should be taken to eliminate unfair competition in industry and all independent action likely to cause overproduction. (3) The interests of individual industrial units must be subjected to those of the nation. He has also stated that wages should be adequate for a decent life and not merely for a bare subsistence, and that 'no business which depends for existence upon paying less than a living wage to its workers has any right to continue in this country.'

The Act also provides that employers may not refuse to employ workpeople because of their membership of a trade union, and no employer may refuse to bargain with his employees collectively through the medium of organizations if they prefer this method. In the drafting of codes there have been difficulties because employers have shown opposition to collective bargaining. Opposition has been especially strong in the iron and steel and oil industries, in coal mining and automobile manufacture, both on the question of collective bargaining and also in regard to the rates of pay and other conditions to be fixed in the codes.

The trade unions are naturally very pleased with the inclusion in the Recovery Act of the right to collective bargaining. This has strengthened the position of the unions and there has been an increase estimated at over 2,000,000 in the membership of the American Federation of Labour since the National Industrial Recovery Act was passed. Difficulties in the interpretation of the Recovery Act and in the application of the codes have resulted in numerous strikes, and President Roosevelt has been compelled to urge strongly upon the labour leaders the necessity for keeping their men at work if the success of the recovery programme



is not to be seriously endangered. Notwithstanding the President's influence it is probable that relations between employers and organized workers in the United States will remain strained for some considerable time.

Industrial codes have now been adopted for almost all industries, though often only as a result of pressure by the Government. They generally fix the minimum age of entry into industry at 16 years, while many of them provide for hours of work to be 35 or 40 per week, and for minimum wages ranging from 35 to 45 cents an hour. These standards represent considerable increases in wages and reduction in hours of work. The codes often provide for different rates and conditions in different districts of the country; for example, in the cotton manufacturing industry the minimum weekly rates of pay are higher in northern than in southern states. It is also intended that the provisions of the code will be modified from time to time as industrial conditions change.

The policy of raising wages and reducing hours of work has been criticized on the ground that by increasing costs of production it will delay rather than accelerate recovery. Though this criticism has much force if the industrial codes are considered alone it should be borne in mind that they are only one part of the whole programme and that other features of the programme are designed to reduce costs and increase the prosperity of firms by raising the selling prices of their products. Other powers under the Recovery Act include the regulation of industrial production and prices, but up to the present they have been only rarely exercised.

*Results Achieved.*—At the moment of writing, the American recovery experiment is in a critical condition and it is certainly much too early to make a forecast about its ultimate success. The rapid improvement during the spring and summer of 1933 has not been maintained and the number of critics of the Government's programme has increased. In June and July, optimistic members of the Administration talked about finding employment for 6,000,000

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workpeople by the beginning of September, 1933. The actual fall in unemployment was only about half that number, and, although the finding of work for some 3,000,000 workpeople is no mean achievement, it represents a disappointment of the high hopes entertained. There is now every prospect that the present winter will see from eight to ten millions of workpeople still unemployed, this involving a further heavy strain upon charitable organizations and municipalities. Prices are considerably above the low levels of March, 1933, but, as already stated, there has been a recession since the summer. This has adversely affected public sentiment, with the result that confidence has been impaired—a serious consideration in a country where the psychological factor is so important.

The public works programme has so far had less effect than had been expected, as, although many large contracts have now been placed, the amount of money actually paid has been small. In consequence of the check to recovery the Government is introducing additional schemes and is undertaking propaganda to encourage the public to spend more freely.

It will be widely agreed that the fundamental purposes of the American experiment are entirely praiseworthy. No one will quarrel with its main objective which is to insure a degree of prosperity consistent with the real potentialities of a country so richly endowed with natural resources. This involves, and the Government is trying to achieve, a balance or equilibrium between the different factors of production, together with stable money and adequate consuming power broadly distributed among the mass of the people. The policy of reducing hours of work is also sound when account is taken of the enormous use of power and labour-saving machinery in the United States. It is true that the claims of the technocrats were very exaggerated, but in many industries the United States has been backward in its standards of working hours, these having been longer than in the less rationalized industries of Great Britain and other European

countries. In view of the higher efficiency of her industrial equipment the United States should be a world leader in reducing hours of work, and by introducing the shorter working week in the new industrial codes the United States is moving to her proper position. The abolition of child labour is also a desirable reform.

While these objects are practicable and are approved by progressive opinion it will be recognized that their attainment is no easy task, and there is much room for disagreement about ways and means. Success involves co-ordination of the many complicated factors of economic life and the effecting of compromises between conflicting interests—industrial and agricultural, capital and labour, debtor and creditor,—in a country which is the size of a continent. The next few months will be critical. The alternatives before the President are a steady recovery on sound economic lines or a feverish application of risky methods, including a great inflation of the currency. From the point of view of the American people as well as of international economic relations the former method is highly preferable.

The best interests of the United States will be served not as some advocate, by pursuing a nationalistic economic policy with a monetary, productive, and commercial system operated in increasing isolation from the rest of the world, but by recognition of the essential unity of the world's economic structure. The United States needs to contribute towards, and share in, a sound, sustained world recovery and this implies willingness of the nations to make mutual concessions. Along these lines the very real risk of an intensification of international economic warfare would be avoided, and Great Britain and continental European countries could facilitate the restoration both of American and world prosperity.

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## THE NEW METHODIST HYMN-BOOK

**T**HE new Methodist Hymn-Book has now made its appearance after months, nay years of careful thought and preparation. It will be heartily welcomed, but detailed criticism must of necessity be suspended till some practical knowledge of its contents has been acquired.

Before considering some notable features it will be useful to consider some desiderata in an ideal hymnal, and then to examine how far these ideals have been attained. It is in the first place necessary to recognize that the whole body of worshippers divides naturally into two unequal sections—a minority whose musical abilities enable them to unite into a *choir* for the performance of harmonized part-music, and a much larger majority, whom it is convenient to call the *congregation*, whose musical ability is, perhaps, of a lower order, confining their exercises to singing in unison. This is not to be regarded as depreciatory, for unison singing can be most effective and impressive, and altogether worthy to form part of the high praise of God. A great feature has been made of it in the book before us, but it is essentially different, and requires different conditions, from part-singing. Provision has, then, to be made for these two classes—for choral, or part-singing, and for congregational, or unison singing.

Now the hymns are primarily the concern of the congregation, and in most communities the only form of musical praise in which they can join; the hymns should be set, therefore, to suit the congregation rather than the choir, who can contribute their offering in another form. What, then, are the conditions for effective unison singing, which must be observed if the hymnal is to meet the needs of the main body of worshippers?

First of all, **GOOD MELODY**, which can satisfy the ear without needing to be eked out with unctuous chords of harmony. Many of the popular tunes fail in this respect; the composers

are so absorbed in their harmonies, so anxious to introduce this or that recondite chord, that they lose all grip of the melody, which degenerates into a mere row of pegs on which the chords are hung. We note with pleasure that much of the music of the new book takes us back to the broad, flowing, free melodies of the early days when congregational singing flourished, and seems to suggest that it will revive again as flowers after rain.

Secondly, TUNES OF RESTRICTED COMPASS ARE ESSENTIAL. The congregation, like the choir, consists of mixed voices—mixed, that is, not so much in respect of sex (which is unimportant) as in respect of high and low voices, a mixture of natural trebles and tenors with natural contraltos and basses. But whereas in the choir these voices are properly sorted out, and each is given a 'part' written to suit its particular compass, in the congregation all voices have to sing the same notes; obviously, therefore, tunes for congregational use must not extend beyond a compass bounded by the lower limit of the high voices and the upper limit of the low voices. That is to say, congregational melodies should not as a general rule go below middle C nor higher than D or perhaps E. An occasional semitone beyond this range is allowable if properly approached, but it should not be habitually used. Here, again, so many tunes in modern books are set chorally, and bristle with Es, Fs, and even F sharps, which have materially helped to ruin congregational singing. The people must have tunes within their reach. It is good to know that in compiling the new book these difficulties have been realized and to a large extent overcome.

A THIRD FACTOR involves the hymns themselves: a fine sacred poem does not necessarily make a good hymn—a certain quality of singableness is all-essential. Since music is an art which demands much stricter balance than does poetry, really good setting of unsymmetrical stanzas in the microcosm of the hymn-tune are exceedingly difficult and correspondingly rare. They can only be set satisfactorily

on a larger scale, such as the anthem, in which one stanza can be made to balance another, and a symmetrical structure be built out of irregular units. The anthem is, of course, choral music; but another form, consisting of unison chorus with independent accompaniment might well be adopted for congregational use. Provided that it satisfied the first two conditions, there is no reason why a tune for the whole hymn should not be learnt by the congregation just as well as a tune for a single verse. Some of the best of such hymns should be certainly set in this way; but otherwise the hymnal would gain by the relegation of these awkward metres to an anthology of sacred verse for private devotion.

There are some tunes in the new book which will fulfil these conditions. The most notable is the setting in anthem form by Dr. M. L. Wostenholm of Wesley's fine hymn 'Surrounded by a host of foes.' This has already been rendered with great effect at some of the Conference Musical Festivals, and it is an item in which the musical section of the congregation will delight to take their part. Similar examples, but on a less extensive scale, will be found elsewhere in the book. There does not appear to be any recognized limit as to the size of a hymnal. There has been a tendency lately in certain quarters to confine the number of hymns in a collection to some five or six hundred. The new Methodist Hymn-Book contains 984, with canticles, psalms and passages of scripture in addition, also a selection of single verses. But this is far from being a record, for the Moravian collection of 1753 contained over 3,000 hymns, and to come to more recent times the *Primitive Methodist Hymnal with Supplement* provided 1,350 hymns. But it is quality, and not quantity, that we look for in a hymnal, and it is safe to assert that no collection of the present day contains a finer selection of psalms, hymns and spiritual songs than does the new METHODIST HYMN-BOOK.

The late W. Garrett Horder, who was an excellent judge of the essential qualities of a good hymn, declared some twenty-



five years ago that if he were to live for another fifty years he would find the Methodist Church issuing a new hymnal with no more than fifty, and it might be, no more than twenty-five, hymns by Charles Wesley. But he was not a Methodist, nor had he enjoyed a Methodist upbringing. The maximum that he estimated has not yet been reached, nor will it ever be attained, for should such an event happen there would be no Methodist Church. In Wesley's authorised hymn-book issued in 1780 there were 525 hymns, all save ten being written by some member of the Wesley family, including John Wesley's translations. In the revisions of 1830, 1875 and 1904 this number has been considerably reduced, many being eliminated for various reasons, the chief one being, perhaps, that there were so many fine hymns from modern writers demanding admittance. Many of these, such as 'Our blest Redeemer, ere He breathed,' 'Lead, kindly Light,' and 'Onward! Christian Soldiers' had already become widely known, and were not strangers to the Methodist community, but others come as fresh and welcome additions to the service of praise. The selections were made on broad and entirely unsectarian principles, and contributions by such able Methodist writers as Miss E. T. Fowler (Mrs. Felkin), A. H. Vine, Henry Burton, George S. Rowe and J. E. Vanner have proved their worth by being included in the new book. Amongst modern writers of sacred poetry a high place must be assigned to Dr. Henry Burton, who is certainly in the front rank of present day hymnists.

A hearty welcome will be accorded to hymns by Revs. J. R. Batey, R. W. Callin, J. T. East, and G. Osborn Gregory, which make a first appearance, also to H. Elvet Lewis, the late W. Y. Fullerton, Vera Walker and Sir Cecil Spring-Rice. Other authors whose works are well-known, but who are rarely found in a Methodist hymnal are George MacDonald and his friend Russell Bowie. The late poet laureate is represented by eight hymns, (chiefly translations) and Dr. Dearmer by three, but the admission of the latter is somewhat of an experiment. It is

doubtful if Miss Rossetti ever intended her poems for church use, otherwise she might have trimmed them more carefully to suit the exigencies of metre. 'In the bleak mid-winter' for instance contains lines whose rhythm a choir may overcome but not a congregation. It is curious that lady hymn-writers are so oblivious to the correct flow of metre. The frequent extra syllables in Miss Waring's hymn ('Father, I know that all my life') are irritating, and could easily have been avoided, in fact the hymn has been trimmed with advantage in some hymnals. Quaint expressions and unusual similes are gradually disappearing from our hymnals. The worms have nearly disappeared, their place being taken in the future by hobgoblins and apes.

In such an extensive selection one is not surprised to find many weak lines scattered about, their retention being, perhaps, necessary in order to retain the effect of the verse. An example is Samuel Greg's

Thoughts, feelings, flashes, glimpses, come and go,

a truly awkward line to read, and still more so to sing. Perhaps one of the most regrettable examples is in a hymn of C. Wesley's which contains the line,

Acceptable to Thy Son.

The verse itself is not indispensable, indeed the whole hymn had better have been dropped rather than allow so false an accent to be perpetuated.

Another new feature in the book is the insertion at the head of certain hymns of the first line in the original language of the hymn that forms the basis of the translation. This is a custom which has been gradually making its way, and which has a good deal to commend it. Some may think that it savours slightly of pedantry to scatter scraps of Latin, Greek, Irish, Welsh, French, Gaelic, German and other languages, throughout the book. The innovation may not find favour with some, but we must remember that there is a

rapidly increasing number, especially amongst our young people, who are sufficiently well educated to appreciate these references, and who will seek the original hymn in order to institute their own comparisons as to the correctness of the rendering, or to discover to what extent the poetical gifts of the translators have impelled them to enlarge the theme without departing unduly from the original line of thought.

The addition of the author is another new feature, and enables one to place the hymn correctly in the age to which it belongs. It was a curious prejudice that prevented this useful addition in the 1904 hymn-book, the reason advanced being that it would not be wise 'to print anything that would be likely to divert the attention of the worshipper from the supreme act in which he was engaged.' This was a curious attitude to take up. It does not appear that the addition of the author's name to many of the books of the Bible has in any way impaired their spiritual value.

Several new translations of hymns from the Latin and German, and also from other sources, find a place in the new volume for the first time. But in this particular field a prominent place is still held by J. M. Neale, Catherine Winkworth and Jane Borthwick, whose 'Hymns from the Land of Luther' have once more been carefully sifted.

The desire expressed in many quarters that selections from the Psalms should be included has been met by a suitable choice of about fifty, which have been pointed for chanting on what is now known as the 'free rhythm' system. A note appended by Dr. Brockless explains exactly how the method is to be observed, and careful attention to his precepts will doubtless lead to an intelligent and, one may add, devotional rendering of the selected Psalms.

The Benedicite makes its appearance for the first time. In the English Prayer Book it is associated with the season of Lent, and directions for its use during that period date back to Edward the Sixth's Prayer Book of 1549. But in the old English 'Use' the hymn, so far from being considered

as suitable for a penitential season, was specially worded as a festal canticle. As far back as the seventh century it was sung in the Spanish Churches as a hymn of joyful thanksgiving. It does not admit of any elaborate musical settings. It is a song of praise with a constantly recurring refrain in which a repetition of melody seems almost imperative in view of the repetition of the words. The simple setting provided for it by Dr. Brockless is admirably suited to make the singing of the canticle effective.

The new tunes—about ninety in number—are of various degrees of excellence and suitability for congregational song. It does not seem to be easy nowadays to invest the hymn-tune with melody and rhythm, and, at the same time, surround it with the halo of that reverent spirit which should characterize all devotional compositions. No mere progressions of chords, whether they be archaic in their pedantic tread, or modernly chromatic in their awkward progressions, will atone for that prime essential in the worship-song of the people—a rhythmic melody that shall kindle devotion and uplift the song of the congregation in a paean of praise.

It is well that one who has been called by the late Rev. Richard Butterworth 'the first Methodist composer' should be represented. The reference is to John Frederick Lampe, of whom John Wesley wrote (November 29, 1745), 'I spent an hour with Mr. Lampe, who had been a deist for many years, till it pleased God by the "Earnest Appeal" to bring him to a better mind.' Lampe also became friendly with Charles Wesley, whose companionship he probably found more congenial than that of his brother, for the poet and the musician had much in common. Acting on the suggestion of Charles, Lampe set two dozen of the poet's hymns to music, and published them under the title of *Hymns on the Great Festivals*, from which the tune 'Dying Stephen' has now been restored to Methodism.

A great gulf separates the tunes of Lampe from those written by later musicians whose compositions have been

frequently, but erroneously, referred to as 'Old Methodist Tunes.' A typical example will be found in 'Lydia,' which has been immortalized by Thomas Hardy.

Many of these tunes are really excellent specimens of psalmody, composed by men who thoroughly understood the needs and desires of the congregations of their day. Some of them were somewhat ignominiously consigned to an Appendix in the 1904 hymnal. But they deserved a better fate, and in the new book such tunes as Praise, Eccles, Sagina, and other exiles have been allowed to rejoin the inner circle.

Fashions change in hymn-tunes, as in everything else. The frolicsome fugal tune belonged to our forefathers; the influence of Spohr brought into use a number—a very large number—of tunes with many semitonic intervals in the melody, the effect of which may have been pleasing at the time, but produced little lasting effect. Barnby and Dykes are usually brought forward as composers whose tunes incline towards the sentimental and, indeed, the luscious, but their imitators have exceeded the bounds of moderation, and given us tunes which have obtained a temporary, but at the same time regrettable popularity.

But the new hymnal shows that many of our hymn-tune composers have preserved their virility amid the enfeebling surroundings of the 'sixties and 'seventies, when second-hand reproduction of Spohrism proved so seductive, and we are grateful to S. S. Wesley, Goss, E. J. Hopkins, Steggall, and Elvey who have left us strong hymn-tunes which have become classics in their way. Amongst them Dykes stands in a class almost by himself. In many of his tunes he has seized on the hymn with a grip that cannot be loosened, and a careful sifting has resulted in the finest only of his compositions being retained.

In order to make the collection sufficiently comprehensive a few evangelistic hymns and gospel songs have been introduced. The distinguishing feature of their music is an appealing melody supported by the very simplest form of

accompaniment. It would never do for an Oxford doctor of music to attempt to atone for the harmonic puerilities of Messrs. Bliss and McGranahan. The former certainly touched rock-bottom in his harmonic (?) setting of 'I am so glad' (No. 421). How difficult it is to attempt to reconcile the severe proprieties of an influential congregation with the riotous musical joys of the mission room! Charles Wesley knew how to supply the congregational needs of men, to express their rapture on conversion, their transport, and their enthusiasm. He gave to poor simple men their opportunity of letting their souls rise aloft in praise. And for these hymns John Wesley found strong worthy tunes, many of which grace the new hymn-book. How is it that to-day, missionaries are content to endeavour to work on the feelings of their audiences with such unworthy combinations of 'sentimental verse and meretricious music' which, as Dr. Millar Patrick caustically remarks, 'reach the ultimate nadir of unevangelical egotism.'

But as a set-off against these strains the new book provides some fine strong tunes which will meet with wide appreciation. Amongst them contributions from Sir R. R. Terry, Dr. Wostenholm, and Dr. Brockless, which, with others by Rev. Bertram E. Woods, Rev. F. L. Wiseman, to mention only a few, are worthy of a place in any collection. A notable feature is the introduction of a class of tune ranked under the title of 'Old Melody.' Most of these are said to be folk-songs which diligent musicians have drawn from the lips of aged country singers. These melodies represent an old form of art under a new guise, and when we can forget the words to which they were originally set, may prove useful.

Opinions are greatly divided as to the essential qualities of a good hymn-tune. Ought it to catch the surface emotion of the majority, or should it animate those deeper feelings which, if less easily aroused, touch more closely the springs of life. In other words, should it be pretty and at once attractive, or should it be strong enough to express the



profounder emotions of the heart? To judge from a careful examination of its contents the committee has evidently favoured the latter view, and except in a few instances, sentimentality has given way to a vigour and dignified strength which is represented in the frequent use of German chorales, tunes of Welsh origin, and the straightforward products of the Tudor and Stuart periods.

A few examples of the class of melody known as 'Plain-song' have been introduced, in fulfilment of the desire to meet all tastes. It is scarcely likely that these will ever be extensively used in Methodist churches. The lack of metrical construction, the subjective character, and the apparent monotony of these melodies are somewhat foreign to the atmosphere of Methodist worship. But their historical value is great, and this, at any rate, makes the subject worthy of the attention of every church musician—a subject in which he will find much to stimulate and to elevate.

Those good folk who are under the impression that a Methodist hymn-book is compiled for use in Methodist churches only labour under a false impression. It has to serve other purposes than those of public worship. The compilers have to take into consideration the various church gatherings—the weekly class meetings, the prayer meetings, and meetings for special occasions. The collection is also intended for home use and for private devotion, and consequently contains several hymns that would be out of place in public worship. It is also to be sincerely hoped that the great Methodist schools will come to appreciate the value of the new hymnal, and realize that it really is what it claims to be—the finest collection obtainable at the present day of hymns suited for all sorts and conditions of men and whether in the sanctuary, the schoolroom, for open air services, or for use in the home.

JAMES T. LIGHTWOOD.

A CRUCIAL CENTURY<sup>1</sup>

THE Master of the Temple has a big canvas in this portly volume of 600 pages, and he has filled it with living portraits. That gives peculiar interest to his *History of the Church of England from William Wilberforce to 'Lux Mundi.'*

The history of our own times begins, says Mr. Carpenter, with the French Revolution. The last remains of the old world were then broken up. 'The three watchwords, Liberty, Equality and Fraternity, were screamed aloud in the ears of an astonished world, and the Grand Monarchy, supreme example of magnificence and privilege, was dissolved as in a night.' Europe was nowhere ready for such abstract ideas as Liberty, Equality and Fraternity, 'and the movement first swam blindly in a sea of bloodshed and was then transformed into a military despotism.' Not a few in England welcomed it. When Fox heard of the Fall of the Bastille, in 1789, he exclaimed, 'How much the greatest event that has ever happened in the world, and how much the best!' The Nonconformists, 'other than the Methodists,' were at first for the most part with them. To Robert Hall the French Revolution always appeared 'the most splendid event recorded in the annals of history.'

Mr. Carpenter says: 'The Methodists occupied an intermediate position. They were alarmed by the violence of the Revolution; their peculiar contribution to the English character was in the direction of stability rather than of rebellion; their degree of acquiescence in the political *status*

<sup>1</sup> *Church and People, 1789-1889. A History of the Church of England from William Wilberforce to 'Lux Mundi.'* By S. C. Carpenter, B.D., Master of the Temple. (Society for Promoting Christian Knowledge, 1933.)

*Northern Catholicism : Centenary Studies in the Oxford and Parallel Movements.* Edited by N. P. Williams, D.D., and Charles Harris, D.D. (S.P.C.K., 1933.)

*quo* was sometimes disappointing to the more eager heralds of Reform. They were training simple people all the time in the art of community self-government, and their class-leaders and local preachers were the forbears of the Trade Union Leaders in days to come. Yet their influence for political reform was not immediate, but indirect and ultimate. Nor had they the social power to be of great importance in English society as it was constituted at that time.'

The nation needed some one to re-interpret to it the meaning of Christianity. 'The ideal leader would have combined the conscience of Wilberforce, the heart of Fox, and the brain of Pitt.' It was a hard era for the poor. Robespierre and the Convention had, as Sir George Trevelyan says, 'caused a narrowness and timidity which blighted the understandings and perverted the actions of our public men' and frightened them into intolerance.

The French Revolution led to an increased seriousness of life and demeanour among the English aristocracy and those who stood with them. 'Gentlemen who had not listened to Wesley or Whitefield or to Selina, Countess of Huntingdon, but had postponed their attention, like the procurator Felix, to "a more convenient season," now felt that everything was at stake.' In the best natures the improvement was deep-seated. 'Wilberforce did more for Pitt than Burke had ever done for Fox.' The Evangelicals bore a noble share in the reform of morals. 'They traced their spiritual descent to the Reformers, but more immediately they were among the fruits of the marvellous movement initiated by Wesley and Whitefield. These two had both been priests of the Church, with no desire to do anything but supplement the existing Church system, and if the Church had been less timid, less suspicious, less unfair in its judgements of their movement, there would have been no schism. It was no doubt partly Walpole's obstinate refusal to make episcopal provision for the American colonies, and afterward the fact of the War of Independence, which led to Wesley's

"Ordinations," but it was at both periods the Church which ought to have known better, and the Church accordingly is the more to blame.'

For vast numbers of the people the greater part of the Church had no message. 'Almost the only bright spot, apart from the Methodists, was the Evangelical section of the Church.' Every hour they had and every shilling belonged to God. 'They prayed, they worked, they gave alms, they performed their deeds of charity with scrupulous devotion. They were abused, laughed at, kept under.' Bishop Marsh, of Peterborough, invented a famous trap for those who sought a cure of souls in his diocese. Its eighty-seven questions were carefully devised to make Evangelicals show the cloven hoof.

Reform was an urgent necessity. Arnold of Rugby is unfairly represented by Mr. Lytton Strachey as something of a prig. He was 'beloved by his friends, hated by his enemies, and profoundly suspected by the Church at large.' Like Laud, whom he detested, he was 'a great-hearted, high-minded, wrong-headed man. Like Laud, he championed principles which were impracticable and had no immediate effect, but bore fruit in subsequent generations in another form.'

Blomfield was the leader of the practical men who met the urgent demand for reform. He had a great reputation as a tutor at Cambridge but when the rectory of St. Botolph's, Bishopsgate, was added to his living of Chesterford, he was able at the age of thirty-three to devote his whole time to his clerical work. He resided in Chesterford for three months in the year, and when he was in London the curate sent him a weekly report of the parish 'in the vegetable basket.' As Bishop of Chester he displayed great and beneficent activity. He confirmed 7,991 candidates in six different places in six days. He was assiduous in attendance in the House of Lords and 'excelled, like Manning, in the art of driving a nail where it would go.' At the age of forty-two he became Bishop of London. He was the soul of the Reforming Commission.

The Archbishop of York said: 'Till Blomfield comes we all sit and mend our pens—and talk about the weather.' Sydney Smith disliked him and spoke of the time when he would 'become *the Church of England here upon earth.*' He was really guiding the Church through a very difficult period with extraordinary skill. The Reforming Commission, which began its work in 1856, took away the revenues of some three hundred and sixty prebends and applied them to provide Churches and clerical stipends in crowded districts. Blomfield was deeply concerned at the failure of St. Paul's Cathedral 'to furnish spiritual food to some of the thousands of miserable, destitute souls that are perishing of famine in the neighbourhood of this abundance.' He appealed for fifty new churches in his diocese and in ten years forty-four were completed, ten more were in building, nine were about to begin.

A wholly different way was taken by the Oxford Movement which inserted the idea of Catholicism into the Church. Keble sounded the first trumpet of alarm. He had a profound distrust of what he regarded as the time-serving activity of Blomfield. Newman was incomparably the greatest figure of the Movement, 'the greatest religious genius of the nineteenth century.' 'He was at all times as sure of God as he was of his own existence.' As years passed he became increasingly a theologian. The Tractarians were anti-Liberal. Mr. Carpenter holds that there is now a clear place for Liberalism in the Church, though men like Bishop Gore are needed to show that there are rational arguments from which we may conclude that Christianity is a divinely given thing. 'Above all, we still need, that belief in the Church as the Body of Christ, for which the Oxford Movement stood. There was indeed that in the quality of their belief which has eventually purged the doctrine from obscurantism, and made it a dynamic thing.'

The notable revival between 1865 and 1890 in the two central churches of the Metropolis is a great story. The new

era at St. Paul's began with the appointment, as Canons, of Gregory in 1868, Liddon in 1870, Lightfoot in 1871, and found a trusted and beloved head by the coming of Church as Dean in August, 1871. The Dean felt his task was 'to set St. Paul's in order, as the great English Cathedral, before the eyes of the country.' In 1878 the *Guardian* bore witness to the success: 'The nation and the City both look to it as the conspicuous embodiment of their visible Worship, the bond of their united religious activities, the heart which sends the pulse of Religion bounding actively through a thousand different channels. It has borne a striking witness to the power which may flow from a great ecclesiastical institution rightly planned and diligently and wisely worked in the midst of a teeming and busy population.'

The Dean was a consummate scholar whose supreme quality was judgement; Liddon was the consummate preacher who kindled the imagination 'so that the big world outside was prepared for big things.' At Westminster Dean Stanley was doing wonders. He welcomed Church as his colleague: 'If we two together cannot do something for London, may the malison of St. Peter and St. Paul descend upon us.' Stanley 'laboured unceasingly to bring together all sorts and conditions of men under the roof of the Abbey in the name of Christ.' His friends agreed that they had never known 'so white a soul.' 'He was singularly innocent and high-minded, with a perpetual, and sometimes exasperating (because inconsistent) intellectual charity.' But he was beloved as few men have ever been beloved.

The chapter on Character and Life has a charm of its own. *John Inglesant* was 'a picture, full of both poetry and platonism, of the seventeenth-century Church of England,' severely Anglican of what might be called the Cathedral type. Christina Rossetti was 'a woman of marvellous faith and vision and of rare poetic gift.' A goodly store of Church literature became available above the works of serious theology. Revival work was carried on by Moody and Sankey



and Hay Aitken, while Father Stanton, unconventional, irrepressible, often in trouble with authority, friend of the sinner, preached his simple Gospel of the love of Jesus Sunday after Sunday for fifty years. Keble and Charles Kingsley were parish types. Keble's pastoral care was limited only by his physical strength and the length of the day. Eversley was blessed among villages. Edward Bickersteth was 'endued with singular gifts of the Holy Ghost,' Robertson of Brighton stood as a preacher 'with Newman in the supreme class.' Overseas work has a chapter to itself and an inspiring one.

Lightfoot was the scholar and historian of the Cambridge Trio. As bishop of Durham his simple piety and his intense faith made a profound impression. A band of candidates for the ministry lived in the Palace, 'sons of the House.' Hort had the acutest and most penetrating mind of the three, with the most encyclopædic learning. He and Westcott laid the foundations of modern English scientific textual criticism of the New Testament.

Dr. Davidson, as Archbishop of Canterbury, added to many gifts of character and judgement an extraordinary knowledge of the whole Anglican Communion and of world problems. A distinguished Anglican tradition of philosophy has been worthily maintained by Dr. Inge, Dr. Temple, Dr. Quick, and laymen like Dr. Webb and Dr. A. E. Taylor. Dr. Barnes has a profound knowledge of mathematics, 'but his scientific equanimity is not always imperturbable.' He has 'excelled rather in courage than in sympathy.'

The Movement of Thought is traced in the closing chapters. Geology gave the first shock to the accepted views of creation and the *Origin of Species* carried the critical solvent into the idea of the whole subsequent history of the world. 'Theologians who had pure and spiritual conceptions of God were not alarmed. To them it seemed that evolution was simply a description, from the human end, of the method of divine creation. A new and better teleology grew up.' To many minds, however, the doctrine of Evolution caused confusion

and distress. 'Again and again it was assumed by friend and foe alike that the battle of faith was one of Darwin against Moses and of Moses against Darwin. . . . The whole conflict was unnecessary, or at the least subsidiary. The real issue then, as always, was "What think ye of Christ?"' Dean Church felt it was 'shortness of thought' to regard a purely physical hypothesis on the mode of creation or origination as incompatible with moral and religious ideas of a very different order. The course of Biblical Criticism of the Old Testament and the New is closely followed. Challenged by Baur, Strauss, Renan and a host of others, theology became historical, with the result that the Tübingen verdict was greatly modified and almost reversed. Renan's *Vie de Jésus* was a poem, but it was gradually seen that 'the footprints of the Saviour, as He conquered the Græco-Roman world, are too great to have been planted by the hero of the French romance.' The pages given to *Essays and Reviews* are of special importance. There was nothing unorthodox in Dr. Temple's essay, on 'The Education of the World,' though he had to suffer from the fact that much of the other contributors' work was 'destructive, at times over-violent.'

Still more important is the estimate of *Lux Mundi*. It was a new departure in English theology, the rebirth of a Liberal Catholicism. Mr. Carpenter quotes Church's letter to Liddon on the subject which 'shewed all his wonted wisdom' and expresses his own view that 'the publication of *Lux Mundi* rescued the Church from what would have been, and indeed was becoming, an indefensible position. Is it presumptuous to say that, in so far as this can by human hands be done, they set more widely open the one Door, whereby if any man enter he shall be saved, and that they made it more possible for such as were in danger of losing their allegiance, or for "other sheep" which were not yet "of the fold," to go in and out, and to find pasture?'

In an 'Epilogue' Mr. Carpenter attempts to sum up the story of the Church since 1889. Expansion overseas went on

apace; the Student Christian Movement carried on its remarkable work; the spirit of co-operation kept on growing. 'There was a noticeable spread of Anglo-Catholic teaching and practice. What had been the mark of the extremist was now reckoned moderate.' All this is in the author's mind yet he closes his sympathetic and discriminating survey with the conviction that the present generation has seen a remarkable increase in the spirit of unity within the Church of England.

A companion volume of diversified interest on *Northern Catholicism* is edited by Dr. N. P. Williams, the Margaret Professor of Divinity at Oxford, and Prebendary Harris of Hereford. It contains seventeen studies by various hands of the Oxford Centenary and 'Parallel Movements.' Dr. E. R. Hardy's 'The Catholic Revival in the American Church, 1722-1933,' helps us to understand the position of Methodism and the urgent need for Wesley's ordinations. Dr. Flew's 'Methodism and the Catholic Revival' shows that the passion for holiness was the driving power both of the eighteenth- and nineteenth-century Movements. He makes happy use of the Wesley hymns and brings out the fact that the quest for holiness was essential for the success of evangelism. The Wesleys anticipated the Tractarians in the stress laid on the duty of attending Holy Communion, which they regarded as a converting ordinance. Methodist discipline was secured by Wesley's genius for the organization of his societies and inspired them with an admirable fervour. Dr. Sparrow Simpson traces the Revival from 1845 to 1933 and lays stress on 'The Spiritual Independence of the Church.' Professor Williams himself discusses the Theology of the Catholic Revival. It has never produced a *Summa Theologica*. Its thought has passed through three stages, the Tractarian, the Ritualistic, and the Liberal Catholic. These Dr. Williams describes and sketches the theoretical skeleton of a warm, living, breathing reality, which is the Catholic religion.

J. TELFORD.

## SCHLEIERMACHER AS PREACHER

**A** HUNDRED years ago Friedrich Schleiermacher died in Berlin, on February 12, 1834. On hearing of his death, Neander, the eminent Church historian, his convert, disciple and friend, described him as 'a man from whom will be dated henceforth a new era in the history of theology.' With increasing certainty the last century has demonstrated the truth of this estimate. At the same time it has justified also a more recent critical judgement—'Schleiermacher's influence in modern theology was as creative as Kant's in philosophy.' But whilst few will challenge his right to the titles, 'The Prince of Theologians' and 'The Father of Modern Theology,' comparatively few, even amongst his admirers, have appreciated his undoubted claim to be ranked amongst the princes of the pulpit. The aim of the present article is to repair, in some small degree, this oversight.

In his own country he was acclaimed in his lifetime as the greatest preacher of his day. His own value-judgement on this reputation is revealed in a contemporary journal. This had described him as 'a great man and a sublime preacher.' 'We Germans,' Schleiermacher replied: 'ascribe greatness to so few that to say it of a man of my stamp can only be absurd, and sublimity in preaching is against my principles. The sublimer the gospel, the simpler must the preaching of it be.'

This soft impeachment has, nevertheless, stood the test of a hundred years. A further self-revelation is available. Dr. Sack, the famous Court-Chaplain, marvelled that Schleiermacher, the renowned philosophic theologian, should still wish to be a preacher of the gospel. Schleiermacher replied: 'I hold the position of a preacher the noblest that a truly religious, virtuous and earnest soul can fill, and I shall never with my will, exchange with any other.' Indeed,

he measured the importance of his successive University appointments by the enriched facilities for preaching that they afforded him. Lecturing day by day at the University on almost every branch of philosophy and theology, he preached regularly as pastor of Trinity Church, Berlin, on Sundays. A man of encyclopædic learning, equally at home in classics, philosophy, ethics and theology, he combined with a dialectic genius, rare in any age, a profoundly religious nature. He had known doubt, passed through spiritual conflict, criticized all things. Delicately sensitive to beauty, responsive to the appeal of the alluring Romanticism of his age, touched to trembling sympathy with its unrest and newly-awakened scientific spirit, he preserved in the deep places of his nature the sure sense of spiritual realities and piety of heart he had learned in his youth amongst the devout Moravian Brethren. He belonged indeed to that class of highly gifted, dominant, kingly natures which in every direction in which their outward and inward calling may lead them diffuse light and heat.

An arresting feature of Schleiermacher's preaching was its achievement in demonstrating an efficient and trustworthy synthesis between the offices of theologian and preacher. In a foreword to one of his theological treatises, Dr. Denney writes: 'If evangelists were our theologians or theologians our evangelists, we should at least be nearer the ideal church.'<sup>1</sup> The gulf between these vital ministries was bridged by Schleiermacher. The subject matter of his sermons and his theological writings was substantially the same. These were woven in the same loom but in patterns diverse. His theology was preachable. The union of intellectual and devotional qualities—of free inquiry and fervent piety—without confusion and without contradiction, may fairly state the aim and effort of his whole life. He assigned to each its peculiar sphere, in which, undisturbed by the other, it was, of itself, to

<sup>1</sup> *The Death of Christ*, p. viii.

unfold and to perfect itself; for in the innermost root of the spirit's life the two are one, and their unity and reconciliation mark the healthy development of the soul's experience of religion.<sup>1</sup>

How this greatly to be desired consummation was realized may be suggested by a reference to the qualities of his *Reden*, which, though never delivered as oral addresses, were prolegomena and type of his later preaching.

'These "Discourses" are songs rather than arguments; prose poems glowing with all the enthusiasm of a new discovery and appealing to men with a force which always attaches to personal conviction. From beginning to end, but a single note is struck—religion is the immediate contact of the soul with God. What you call religion, he cries, is not really such. The dogmas and rites with which you identify it are only garments in which it has chanced to clothe itself, but which may be thrown aside without affecting its nature. Religion is neither doctrine nor ceremonies. It is experience. It has its home below thought, even below conscience in the emotional nature of man. It is the sense of the infinite in the finite. It is the feeling of absolute dependence; it is reverent attention and submission, in childlike passivity, to be stirred and filled with immediate influences from the universe which visit the soul that is surrendered to God.'<sup>2</sup>

In the sermons this experience became ethicized and Christianized. It deepened into a presentation of the grace of redemption which is the sign and seal of God's ceaseless self-manifestation to the soul of the believer within the fellowship of a community of believers. He preached Christ as the only Redeemer, as the one revelation of God, the sinless Saviour from sin. Salvation is in consciousness of redemption and communion with God. Reconciliation is the central religious experience peculiar to the Christian Religion. Christianity is not simply the idea of religion, but the power of it, creating the new and higher life it reveals; and holiness, as an ethical and religious ideal, is its goal.

Such an appeal uprising from the certainties of personal experience was the new note in his preaching. It sounded

<sup>1</sup> Cf. Lücke, *Reminiscences of Schleiermacher*, 1850, p. 13, and *Reden*, English trs. by Oman, pp. 276-7.

<sup>2</sup> Cf. Adams Brown, *The Essence of Christianity*, p. 160 f.



strange to his hearers. It came like a message from another world. Men felt that a new prophet had arisen. For the preaching to which they had become accustomed dealt with the dry platitudes of lifeless creeds. Preachers were in subjection to the prevailing idea that Christianity at bottom was a closely knit system of doctrines. These doctrines themselves reposed upon outworn scientific, philosophic and ecclesiastical assumptions. The consciousness of the immediacy of personal relation with God, and of the spiritual character of that relationship, which were the vital principle and impulse of the Reformation, had been largely lost. The distinctive Protestant teaching of justification by faith had become justification by the Faith. The warm evangelism of earlier days had given place to theological controversy; and saving faith had become identified with submission to the letter and external authority of Symbolics and Confessions. From the intolerant and narrow dogmatism of the pulpit which the elaborate system building of later Protestantism had sanctioned and sustained thoughtful men were turning with ill-concealed contempt. The company of 'the cultured despisers of religion' to whom Schleiermacher first addressed his 'Discourses' exercised a growing influence. The mass of the common people were lost to vital religion through formalism and indifference. Minds awakened by the new dawn of ethical ideas that Kant and his followers were expounding were increasingly disposed to consider religion as merely a footnote to the text of morality.

In such an intellectual and religious environment, Schleiermacher stood, Sunday by Sunday, in the pulpit. His message there, endorsed by his scientific study, completed and carried to its final purpose his academic teaching during the week. At the same time, preaching was an elect and self-chosen occasion to declare, to expound, to illustrate and to share with others his surest certainty—'My religion is so through and through heart religion that I have no

room for any other.' When a preacher of his lofty distinction in academic, ecclesiastical and social circles announced this satisfying discovery, a new era in preaching had begun. Historically and evangelically this preaching of the religion of the heart was closely akin to the preaching by the Wesleys of 'the theology of the warmed heart,' which had recently been changing the face of religion in England. Schleiermacher might indeed have taken for his own Charles Wesley's inspired line—

O let me commend my Saviour to you.

His preaching was a commending of a Saviour he had found—or rather who had found him. He was supremely a witness. Observing intimately the workings of his own soul, his aim in preaching was to tell others reverently of God's self-manifestation within him and through him. In the interpretation of these redemptive realities, he clearly distinguished the essential from the accidental. Whenever spiritual realities could be expressed in the current and familiar forms of Christian faith the forms themselves were reanimated, by the glow of reality, with new significance. His hearers felt the warmth of life that was the preacher's secret. They responded. From his earlier preaching days at Halle his message constantly attracted and awakened a multitude of enthusiastic hearers amongst the younger men. Roused and directed by him they walked in his way and wrought in his spirit. In the great days of his ministry in Berlin, thousands felt the thrill of the stirring appeals that won their allegiance for the highest ideals of Christian living and sacrificial service. Sir W. Robertson Nicoll, in an introduction to the only collection of Schleiermacher's sermons that has been translated into English, quotes the testimony of a German writer that 'thousands were won by Schleiermacher to the Saviour.'<sup>1</sup> Intensity of spiritual stimulus, joy of inward

<sup>1</sup> Schleiermacher's *Selected Sermons*, tr. Mary F. Wilson (1890) p. 27.

emancipation, assurance of conscious victory, wistful striving for life in a fellowship of love were notes of his influence that lingered in the souls of those who listened to his exhortations. Men of the rank of Neander, the historian, and of Claus Harms, the great evangelist and missionary pioneer, were won by him to Christian discipleship. Men and women of the highest culture hung upon his lips as he preached, and yet children crowded into services in which he gave them religious instruction. At the same time, notwithstanding the certainty and fulness of religious experience he had found for himself and taught to others, Schleiermacher constantly confessed himself to be a 'seeker'; and to the end of his life a constraining object of his preaching was the winning of every hearer to be a seeker after truth in simplicity and love. If only this were attained, youthful enthusiasm would again transfigure the cause of religion.

During the century since his death, one of the main issues of Schleiermacher's preaching has had particular significance. For modern preachers the specific gain of his influence is in the established and verified conviction that Christianity cannot be realized or preached except through the possession of a personal Christian experience. This appeal to the ultimate values of the spiritual consciousness is now accepted as fundamental in evangelical religion. But it is not everywhere recognized that it has been through the ministry of Schleiermacher as preacher and theologian that this qualification has become the norm for a generation of preachers constrained to prefer psychological rather than metaphysical categories as a means of presenting and interpreting, in a scientific age, the verities of the Christian salvation.

The natural, almost inevitable criticism of a situation such as this for which Schleiermacher is held to be mainly responsible is that it is dangerously subjective. His preaching was indeed a faithful image of his own

individuality—‘a book of infinite subjectivity,’ as Schlegel, his friend, described the *Reden*. The religion that moved within the depths of his own spirit was true indeed for him. But, it is urged, it was also consummated in those same depths of his own personality. His experience, therefore, had neither validity nor authority beyond himself. Lacking objective validity and external sanctions peculiar to historic revelation, its place in the equipment and credentials of a preacher of the Christian gospel must be, at the best, precarious and unauthorized. Such derogatory reflections have recently been renewed with vigorous emphasis. The Barthian appeal to a sovereign objective authority for the Word of God and its preachers is a typical case. *The Theology of Crisis*, with its transcendent implications, has little reverence for Schleiermacher’s experience of the grace of redemption as a subtle, secret succour of personality by the immediate ministry of the indwelling Spirit of God. Karl Barth himself seldom misses the opportunity of directly depreciating Schleiermacher’s theology and, by implication, his preaching of the gospel.

The intrinsic value of this criticism cannot here be considered. It has, however, one merit. It throws into high relief a most important characteristic of Schleiermacher’s preaching that no estimate of its qualities can overlook. This is the vital importance in his preaching—and, as we think, in all evangelical preaching—of the personal equation which the personality of every preacher presents. The preacher counts for more than the sermon. Long before Bishop Phillips Brooks enunciated his arresting definition—‘preaching is the bringing of truth through personality’—this had been Schleiermacher’s ruling idea. Personality is to a preacher what inspiration is to a scripture. It is this elusive, indefinable quality which is the potency and persuasiveness of preaching, that which lives when the sermon is forgotten; it is that of which men speak most when the preacher is dead. Personality is the preacher’s most winsome and

authoritative credential. This can be shown to be essentially Christian, deriving its distinctive quality from the preaching of our Lord and His apostles. It gives to preaching the air of reality that men call conviction. For this vital force is more than tradition or knowledge or orthodoxy, and greater than them all for the preacher's vocation.

It has been claimed that the evangelical preacher depends solely upon the naked saving truths of the gospel. But even evangelical truth without personality is not preaching. To regard such truth as an entity—rational, moral or spiritual—which the preacher divides or manipulates for his purpose, reduces it from a living force to a dead proposition. Only personality vitalizes the truth. Truth and personality are ultimately identical. It was this supreme personal quality in Schleiermacher's preaching which gave him his high distinction. This separated him from his contemporaries. They presented, in ordered sequence, learned and accurate expositions of scripture and its theological constructions. These were clear, logical, cogent and correctly evangelical. But even in those days the evangel might be recited with the metallic apathy of a modern gramophone—'faultily faultless, icily regular, splendidly null.' It is the lasting and unchallengeable merit of Schleiermacher that he lifted the preaching of the gospel for his generation into a region of living and efficient spiritual forces. He realized that it takes a soul to move a soul, that the bond between preacher and people is ultimately personal, that only personality touches personality in the vital processes of religious experience. Preaching is essentially self-giving.

And this, needless to say, was much more than a fine achievement in 'The Art of Preaching.' It is true that Schleiermacher was intensely artistic in spirit and in the fashioning of his message. But alike in his methods of preparation and in his delivery his art was unconscious. He did not write his sermons. Those that were pub-

lished were taken down during delivery.<sup>1</sup> His preaching shaped itself in his living thought and latest spiritual experience. Social engagements took much of his time. He was often observed on a Saturday evening, when his home was filled with guests, to step aside from the company into some corner of the room for about a quarter of an hour. In this interval he jotted down a few notes in pencil. 'Yet,' as an intimate friend records, 'I have frequently heard him the next morning, after a preparation seemingly so insufficient, deliver the most deeply-reflected and deeply-felt discourse.' The richness of his mind and the fulness of his Christian life saved him from the ordinary defects of extempore preaching.

Von Humboldt, who frequently listened to him, refers to his rare power as a speaker:

'His strength lay in the deeply penetrative character of his words. It would be wrong to call it rhetoric, for it was entirely free from art. It was the persuasive, penetrating, kindling effusion of a feeling which seemed not so much to be enlightened by one of the rarest intellects, as to move side by side with it in perfect unison.'

This very inadequate tribute to Schleiermacher as a preacher may close with a delicate etching of his personal appearance made by Steffens, his friend and colleague at Halle.

'Schleiermacher was small of stature and slightly deformed, but so slightly as hardly to be disfigured by it. His movements were quick and animated, his features highly expressive. A certain sharpness in his eye repelled at times; he seemed to look through every one. His face was long; his features sharply defined; his lips firm and severely closed, his chin prominent; his look was always earnest, collected and self-possessed. He was wonderfully composed even under deep emotion. A slight touch of irony played round his features, but a sincere sympathy, an almost childish goodness, shone through his outward calm.'

<sup>1</sup> Predigten von F. Schleiermacher, Berlin (I. 1816; II. 1820; III. 1821; IV. 1826).



## THE PSALTER OF THE CHRONICLER

**I**T is generally recognized that the Psalter contains psalms from many centuries, extending from the time of the kingdoms, certainly into the Persian period, and probably even into the Maccabaeian period also. The compilation of the Psalter was, therefore, a gradual process continuing through the years of many generations. This article is an attempt to estimate the progress of this growth, by seeking to establish the extent of the Psalter in the time of the Chronicler.

A consideration of the way in which the Chronicler, in 1 Chron. xvi. 7-36, makes use of Pss. cv., xcvi., and cvi. is instructive. It is usually said that he quotes from all three psalms, but this is far from being the whole truth. In respect of Pss. cv. and xcvi., he has indeed transcribed with few alterations. The choice of these two psalms was no accident, for 'we are specifically told that every morning immediately after the sacrifice had been offered the Levites sang Ps. cv. 1-15, and every evening Ps. xcvi.' (Oesterley and Box, *The Literature of Mediaeval Judaism*, p. 161). This custom may well date back to the days of the Chronicler, especially since he has placed Ps. cv. before Ps. xcvi. If this is so, the reason for his choice is clear. He is following his usual custom of tracing back to earliest times the ritual of his own day, and is saying that David introduced these two canticle-psalms into the Temple worship when first he appointed the sons of Asaph to be Temple-singers, 1 Chron. xvi. 37. In respect, however, of Ps. cvi. the treatment is very different. The Chronicler actually concludes his extracts at 1 Chron. xvi. 33, and then continues:

Give thanks unto Jehovah, for He is good,  
For His mercy endureth for ever.

The couplet appears in the Psalter for the first time in Ps. cvi., and later in Pss. cvii. 1; cxviii. 1; cxxxvi. 1, where

the second line is a refrain throughout the psalm. The Chronicler uses the couplet whenever he introduces the Levitical choir. Presumably, therefore, it was in his day the ritual call to sing psalms. He thus introduces his example of Asaphite psalmody, 1 Chron. xvi. 7; and similarly describes the singing of the Levites, 2 Chron. xxx. 22. See also Ezra iii. 11; 1 Chron. xvi. 34; 2 Chron. v. 13; vii. 3; and, with the omission of 'for He is good,' 1 Chron. xvi. 41; 2 Chron. vii. 6; xx. 21. The couplet is found nowhere else in the Old Testament, but it occurs in 1 Macc. iv. 43; and in the Hebrew Text of Ecclus. li. There are two passages, Jer. xxxi. 11, Ps. c. 5, which bear resemblances to the stereotyped form of the ritual call, but in each case we have an apparently earlier stage of development.

Following the ritual call, the Chronicler continues with Ps. cvi. 47; but he prefixes 'and say ye,' 1 Chron. xvi. 35. Again, after the Benediction in Ps. cvi. 48, which is as orthodox as that at the end of the First Book of the Psalter, Ps. xli. 14, there is a rubric, 'and let all the people say Amen.' The Chronicler, however, has substituted 'and all the people said Amen.' Yet again, instead of concluding with 'Hallelujah' or 'Praise ye Jah,' he has altered this in a similar way, and has written 'and praised Jah.' It is clear that the Chronicler understood exactly what the rubric meant, and was precisely aware of the way in which a psalm should properly be concluded. Inasmuch as his general custom is to invest other days with the garments of his own time, the presumption is that at the end of Ps. cvi. there is preserved the way in which psalms were concluded in the Chronicler's time.

Pss. civ.-cvi. have the common characteristic that in them is found, also for the first time in the Psalter, another technical ritual phrase, 'Hallelujah,' Pss. civ. 35; cv. 45; cvi. 1; cvi. 48. In the Septuagint, this occurs at the beginning of psalms, and, except perhaps in Ps. cl., never at the end. The position at the beginning of psalms is confirmed by 2 Chron. v. 13;

'praising (*hallel*) and giving thanks to Jehovah,' 'and when they . . . praised Jehovah, For He is good, For His mercy endureth for ever.' The apparent equivalence of the two words 'praise' and 'give thanks' is shown also in Pss. cvi. 1; cxxxv. 3. According to Graetz (*Die Psalmen*, p. 91), the word 'Hallelujah' is the invitation to the congregation to join in the singing of a psalm. Certainly in the time of the Chronicler 'praise' meant singing in the Temple service—2 Chron. xx. 19, 21, 22; Neh. xii. 46; 2 Chron. xxix. 30; and Ezra iii. 10. The following verse, Ezra iii. 11, is important, for not only does it follow 2 Chron. xiii. in its similarity to the opening of Ps. cvi., but it also states that when the singing of the Levites was ended 'all the people shouted with a great voice when they praised Jehovah.' This means that both the Hebrew Text (and with it the English versions) and the Septuagint are correct so far as the time of the Chronicler is concerned, i.e. the Hallelujahs should be both at the beginning and at the end of psalms. In particular Ps. cvi., with its two Hallelujahs, one at the beginning and one at the end, is an exact, and indeed the only, example of the way in which psalms were sung in the time of the Chronicler.

Similarly Pss. ciii., civ. both commence and conclude with 'Bless Jehovah, O my soul.' The phrase 'Bless ye Jehovah' occurs thrice in Ps. ciii., where His angels (20), His hosts and ministers (21), and all His works (22) are urged to bless Jehovah. The willingness to bless Him is expressed four times earlier in the Psalter, Pss. xvi. 7; xxvi. 12; xxxiv. 2; lxiii. 5, but there is no exhortation as in Pss. ciii., civ. Once more we are at the exact stage which the ritual had reached in the Chronicler's day, for these two psalms are paralleled in 1. Chron. xxix. 10, 20; where David 'blesses Jehovah' both when he commences his prayer, and also at the conclusion, when he invites the congregation also to bless Him. See also Neh. ix. 5; 2. Chron. xx. 26. The earlier form of this stereotyped phrase was 'Bless His Name,' Pss. xcvi. 2; c. 4; Neh. ix. 5.

The next stage of development beyond the plain use of the stereotyped form of the ritual call to praise of the Chronicler's time, as shown in Ps. cvi., is seen in the marked difference between Pss. cvi. and cvii. The first verse of Ps. cvi. is the ritual call, but the psalm proper commences with verse 2. This is not the case with Ps. cvii., for, although this psalm also commences with the ritual call, the first verse is not independent of the psalm. Ps. cvii. is usually described as having a complicated double refrain. This is not so. The psalm has but one refrain, the first couplet of which always is

Then they cried unto Jehovah in their trouble,  
And He delivered them out of their distresses.

The second couplet of the refrain varies, but always refers back to the contents of the stanza which is being concluded. The next couplet, that which is usually regarded as being in the nature of an antiphonal refrain, namely,

Let men give thanks unto Jehovah for His mercy,  
And His wondrous works to earth-born men,  
(cvii. 8, 15, 21, 31.)

is rather the opening couplet of the next stanza. It corresponds to the ritual call with which the first stanza opens. The psalm, therefore, is a series of variations on a theme, which is the ritual call to praise of the Chronicler's time. It comes from a time when the form of the call had been well established, and, therefore, from a time later than that of the Chronicler. It is an example of the next stage of development.

The stanza tells the story of a people wandering in the wilderness, finding no 'city of habitation' (4). Then follows the refrain, and as a result of their cry, Jehovah

. . . guided them in a straight way,  
To go to a city of habitation (7).

The second stanza opens with the wish that men would obey the call, and give thanks to Jehovah for His mercy, because of His goodness to them that sat in darkness and

deep shadow. This forms the first variation on the original theme. They cried unto Jehovah, and

He brought them out of darkness and deep shadow,  
And brake their bands asunder (14).

The first stanza refers to the Wanderings in the Wilderness, and the second to the Exile in Babylon, as indeed the Targum interprets it.

The second variation is concerning those who are sick because of their sins, illness in the thought of the period being directly the result of transgression. The stanza bears a resemblance to those ideas which form the basis of the orthodox view in the Book of Job, particularly in Job. xxxiii. 19-22, part of the speeches of Elihu. Again, they cried to Jehovah, and

He sendeth his word, and healeth them,  
And delivereth them out of their pitfalls (20).

This passage forms a link to the Memra, or Word, of the Rabbis, and is the next link in the chain of development from Job xxxiii. 23, where the sick man (reading *cholim* for *'olim*) is healed by the angel, the mediator, whom God sends. The psalm, therefore, is probably not earlier than the time when the Elihu speeches were inserted in the Book of Job.

The fourth stanza depends on the Book of Jonah, and, according to Lagarde, the Targum interpreted it so. This is the explanation of the couplet which deals with sailors in a storm at sea. The second couplet speaks of 'sacrificing sacrifices of thanksgiving.' This is reminiscent of Jonah i. 16. The psalmist has added 'of thanksgiving,' but this is natural if our view of the psalm, as a series of variations on an original theme which opens with the word 'give thanks,' is correct. They cry unto Jehovah in their trouble, and, as in the story of Jonah, there is a calm, and the sailors come at last to shore (29 f).

The structure of the psalm here changes, and the last third of the psalm, approximately equal in length to each

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pair of the preceding stanzas, is the application of the four examples of the mercy of Jehovah. The conclusion of the psalm opens with the same couplet as do the stanzas (31), but this time it is the 'congregation of the people' who are to exalt Jehovah, and the assembly of elders who are to praise Him (32). In Temple and council alike Israel is bidden to magnify Jehovah. Two examples of Jehovah's might are regarded as being particularly applicable; first, (33-38), He turns rivers into wilderness and wilderness into rivers, there to make the hungry to dwell, to give them a city of habitation where they can plant fields and vineyards; second, He reduces princes and exalts the 'needy' (39 ff). The conclusion of the psalm points back to the opening couplet and to the variant with which each stanza opens,

Whoso is wise, let him take heed of these facts,  
And let him consider the mercies of Jehovah (43).

The psalm, therefore, is built up on the ritual call to praise, which we have shown to belong particularly to the Chronicler's time. The probability is that with this psalm we are in the midst of a generation later than his time; they had long been used to this formula in their Temple worship.

The ritual call does not appear again in the Psalter until Ps. cxviii., where we have another phase of development from it. The ritual is being expanded. The psalm opens with the ritual call; the second line of the next three couplets is the second line of the ritual call (2-4); the concluding stanza is the ritual call once more.

A further development of this type of liturgical psalm is found in Ps. cxxxvi. The psalm opens and concludes with the ritual call, but the second line of every couplet throughout the psalm is the second line of the call. In addition the first lines of the second and third couplets are variations on the first line of the call.

O give thanks unto the God of gods (2)  
O give thanks unto the Lord of lords (3)



The final stage of this type of liturgical psalm belongs definitely to the second century B.C., and is found in the Hebrew Text of Ben Sirach, after li. 12. The earlier part of the chapter, the whole of which is headed 'A Prayer of Jesus ben Sirach,' contains reminiscences of the call:

I will give thanks unto Thee, O Lord, O King,  
And will praise Thee, God my Saviour;  
I do give thanks unto Thy Name (li. 1).  
I will praise Thy Name continually,  
And will sing praise with thanksgiving (li. 11).  
Therefore will I give thanks and praise unto Thee,  
And bless the Name of the Lord (li. 12).

The prayer which follows is in the style of the first three couplets of Ps. cxxxvi., the first lines of the couplets being variations of the first line of the call, and the second lines being the second line of the call. The prayer opens with the ritual call, contains thirteen variations, and concludes with Ps. cxlviii. 14. The associations of the prayer are with Pss. cxxi., cxxxii., cxxvi., cxlvii., cxlviii., some of the latest psalms in the Psalter.

The Prayer of Jesus ben Sirach, certainly if the Hebrew is in the original and probably in any case, belongs to the second century B.C. We must therefore consider Ps. cxxxvi. to have been composed not later than towards the end of the third century B.C., since it portrays an earlier stage of the development of this method of compiling new psalms. For similar reasons we must place Ps. cvii. earlier still, and yet earlier again is the stage reflected by Pss. ciii.-cvi., particularly Ps. cvi., and also by the writings of the Chronicler.

We suggest, therefore, that in the time of the Chronicler the concluding psalm in the Psalter was Ps. cvi. This does not mean that no psalm was afterwards inserted earlier in the Psalter, nor that psalms written earlier than the Chronicler's time are not found after Ps. cvi. The Chronicler shows acquaintance with Pss. cxxx., cxxxii. He has, in 2 Chron. vi. 40-42, substituted for the conclusion of Solomon's prayer, 1 Kings viii. 50-53, three verses which are undoubtedly

dependent on Pss. cxx. 2; cxxxii. 9, 16, 10, 1. These two psalms are in the Pilgrim Psalter, that series of fifteen psalms, cxx.-cxxxiv., to each of which is prefixed the title 'a song of goings-up (i.e. to the feasts).' Many of these psalms probably date from the fifth century, but the group remained a separate collection for very many years—until the end of the second century, if Bickell and Duhm are right in seeing in Ps. cx. an acrostic on the name of Simon the Maccabee.

NORMAN H. SNAITH.

*Ideals of a Student.* By Sir Josiah Stamp. (Benn. 8s. 6d.) The seven addresses gathered together in this volume were delivered to students in America and in this country. Sir Josiah has woven them together but has retained material that will help those who heard him to recognize the particular occasion on which they were spoken. It is no small advantage to be brought into real touch with the Economic situation and to have it interpreted by an expert of world-wide reputation. We gain some idea of the characteristics of the three years of depression in the United States—loss of faith in institutions, in men, and in slogans. Sir Josiah knows how to light up his explanations by illustrations which appeal to his particular audience. His outlook is optimistic but he urges that every university ought to aim at being not only a steadying influence in its own centre, but also a contributor to the new world outlook. His address on Research lays stress on a worthy and adequate purpose, on generosity for others and humility in ourselves, and if it is to stand, it must be as thorough as steel and honest as gold. Sir Josiah's 'Personal Programme' will act like a tonic on young students. A fine moral tone marks all the addresses. It is a pleasure to find current problems treated in a way that is at once so lucid and so illuminating.

*Flowers of the Inner Life.* By Edward Grubb, M.A. (Methuen and Co. 3s. 6d.) These brief studies on the Christian way of living are two-minute meditations on such themes as The Grace of Jesus, The Mind of Jesus, The Courage of Jesus, Communion with God, The Cross as Power, The Human Side of God. They stir thought, and promote devotion in a very gracious and impressive fashion. The Preface describes the inner life of soul of man as a garden. Each of us is both garden and gardener. A better Society can only be formed out of better individuals, and to promote an inner life as full and as rich as possible is the aim of these thoughtful little studies. They are the outcome of a life experience both broad and deep.

## MOLIÈRE

**T**HAT Jean Baptiste Poquelin, after an education by the Jesuits at Clermont, and subsequent legal studies, put aside the career marked out for him as successor to his father as upholsterer and valet-tapisier to the King of France, threw in his lot with a band of stage enthusiasts and founded the Illustrious Theatre in 1643, is a fact of significance in dramatic history, and was the beginning of a career of incessant activity as dramatist, actor, producer, and man of the theatre generally.

But the Illustrious Theatre, commercially, did not realize the high aspirations of its founders, and some eighteen months after its formation, Molière set out on that thirteen years' sojourn of the French provinces which was to provide him with rich experience of men and manners, subsequently embodied in his plays, and give him ample opportunity of learning his trade, creative and executive.

His first authentic plays, *L'Etourdi* (*The Blunderer*) and *Le Dépit Amoureux* (*Lovers' Quarrels*) were produced during this long provincial tour. But it was in 1658 with the production of *Les Précieuses Ridicules* (*The Affected Ladies*) after his return to the French capital, that Molière gave to the stage the first of that series of comedies with which he has achieved the commanding position he holds in dramatic literature.

*Les Précieuses Ridicules*, in its particular application ridiculed the affectation of the 'Exquisites' who graced the salons of the Hotel de Rambouillet, but Molière's 'Exquisites,' or a branch of the same family, will generally be found in all ages and countries. Affectation is ever a good subject for satire, even though the thing affected is good in its way, time and place. The exquisite manners of the people pilloried in this play were, probably, a revulsion, in extreme, to the coarseness that may have been prevalent, similarly the

literary affectations had some basis in a love for art and letters, though pretension had superseded knowledge.

It is not surprising, however, that this satire of a circle which included many of the highly placed and fashionable, should have resulted in much controversy, and vilification of the author—the beginning, really, of the campaign of enmity that assailed him for the rest of his life—but the play was a triumphant success, and established Molière's position as a comic dramatist.

Why he should turn his back on the applause accorded him by the production of *Les Précieuses Ridicules* and seek a like reputation in the heroic or tragic vein, is less to be wondered at when we remember that Molière was fundamentally a serious and thoughtful man. As an actor, this 'master of the laugh' had made his first appearance before Louis XIV as a tragedian, in the interpretation of Corneille.

But *Don Garcie de Navarre*, Molière's one play in the heroic vein, was also the one complete failure of his career. This jealous prince is a tiresome fellow as all over-jealous people are, particularly when we know their jealousy to be unfounded. His jealousy is fed by a retainer who affirms that those who serve the great, serve their own interests by profiting by their master's foibles and cherishing their failings; above all, by never giving advice that is unpalatable.

Jealousy also forms the subject matter of *Sganarelle* (1660), a favourite play of Louis XIV, but this husband who thought himself wronged is not a convincing figure in his jealousy, based on the mere fact that he catches his wife looking with approval at a man's portrait which had been dropped by the girl with whom the man was in love.

The reception accorded to *Don Garcie* soon showed Molière's unfitness for the role of a tragic or heroic dramatist, and caused him—though he believed in the play—to return to the comic muse later in the same year (1661) with *L'Ecole des Maris* (*The School for Husbands*), a play more worthy of his pen. The main idea of this piece is traced to Terence,

and concerns two brothers, guardians to two girls left in their care by their father. The contrasting characters of the brothers are well portrayed. The one is tolerant and liberally minded, who wins the affections of his ward because he allows her ample freedom to live her own life; while the other, with his injunctions and restrictions to keep his charge from what he considers the contaminating influence of social freedom, is made ridiculous by seeing his ward married to her lover.

In appraising the general body of Molière's work, we must remember that a number of his plays, fashioned for special performances as Court entertainments, were more effective in performance than they appear in printed form to-day. To read a play like *Les Amants Magnifiques* (*The Courtly Lovers*) in sober print, divorced from the special accessories and the elaboration of the setting of its production as one of the Royal diversions, gives us an inadequate idea of its worth. The arrangement of these Royal diversions, as befitted the dramatic laureate, occupied much of Molière's time during that creative period of his life from his return to Paris in 1658 until his death in 1673. The patronage and protection of Louis XIV, valuable though it was to the dramatist—especially in view of the malevolence of his various enemies—must have been irksome at times, and these Royal entertainments demanded by His Most Christian Majesty meant the expenditure of energy that could have been used to better purpose. One bears this in mind as an explanation of the looseness of construction, the forced dénouement, and the apparent haste in writing found in some of Molière's plays.

Much critical praise has been lavished upon *L'Avare* (*The Miser*) which is ranked among the author's greatest works, and described by Goethe as pre-eminently great, sublimely tragic. A good farce, perhaps, but hardly high enough in the scale, one would suggest, to warrant the great German poet's eulogy.

The introduction of musical and dance interludes into what are otherwise regular comedies, gives something of extravaganza to one of Molière's most famous plays—*Le Bourgeois Gentilhomme*, which comes under the heading of the 'comedy-ballet,' a form frequently found in the Molière canon. Monsieur Jourdain is the universal symbol of the social upstart, the tradesman turned gentleman by the acquisition of wealth. One uses 'gentleman' in the social rather than the natural sense, of course. The contrasting characters of this foolish, likeable social climber, and his wife, with her common sense and perception of the manner in which her husband was making himself ridiculous, are well and amusingly presented. Pretensions to rank with high society are apt to turn a man's head, with ludicrous results, and are good material for the comic dramatist. The extravagance of the satire of this aspiring parvenu, and considerations of the probability of a 'hard headed business man'—as we should call him—who had made sufficient money to justify his social ambitions being so easily duped by promises of Court influence by the man-about-town who frequently borrowed money from him, and by the supposed visit of the son of the Grand Turk, need not unduly affect our enjoyment of this entertaining comedy.

Molière has been called the supreme genius of comedy, but, without enlarging upon the definition of comedy, one must say that there are works of his which fall short of this exalted quality. Take *Les Fourberies de Scapin* as an example, a play written in 1671, in the full height of the author's powers. The knaveries of Scapin impress one less than the extraordinary credulity of his dupes, and the improbable gulling of the two fathers in the play. The scene in which Scapin puts Geronte into a sack to hide him from supposed persecutors, and then cudgels him to make the blows appear to be administered by someone else, is knockabout farce, sufficient to mar any work that would purport to rank as Comedy.



It is as a satirist, who, with lively observation, pilloried the affectations, shams, follies, and hypocrisies of the society around him, that Molière is distinguished for us to-day. The value of satire is sometimes limited by the disappearance of the thing satirized, but in Molière's satirical works, generally speaking, the defects satirized are universal and permanent in the human organism. His great gift of comic characterization, his primary purpose, doubtless, as dramatist-actor-manager, of amusing and entertaining his audience, to 'put the way of the world in a comic light of eternity,' make the social critic subservient to the comedian. However much underlying seriousness of purpose there was in his satirical plays, the satire, though effective, is not cruel.

Molière's satirical power is well exemplified in *Les Femmes Savantes*, a play that ranks among his masterpieces. The affectation of these learned ladies, their worship of spurious scholarship, strained wit, and pretensions to art, and their desire of setting up an academy to rule the world of art and letters, are satirized pungently, but, save in the character of Trissotin—the sham philosopher—who had a living counterpart, without apparent personal application or malice. The author did not forget that a bluestocking has a heart, and Armande probably found cold comfort in philosophy when she saw the lover she had rejected, owing to her exalted notions of a spiritual union rather than a material one, married to her sister. But while the pseudo-learned people in this play, whose subjection to reason had made them unreasonable, are ridiculed to such purpose one feels that the more sensible characters fall into the opposite error, of belittling true knowledge, and placing a premium on ignorance.

In *Tartuffe* is presented the classic embodiment of hypocrisy disguised under the cloak of piety; imposture masquerading under a false adherence to the will of Heaven; and sensual desire justified by the sophistry of reconciling the evil of the act with the purity of the intention. But while *Tartuffe*

is a monument of iniquity in the guise of a religious devotee, his benefactor, Orgon, whom he so perfidiously wrongs, is not less monumental in his credulity, and his overmastering infatuation with the hypocrite. Apart from certain scenes, this play is something more than a comedy; it is a serious satire, and a moral disquisition, wherein we are warned against confusing virtue with its appearance, and, on the other hand, of doing injustice to true piety because one man has deceived us with the pretension of goodness. One cannot think that any devout soul can, or could have been, offended by seeing hypocrisy unmasked, and the ultimate triumph of virtue. But that it did offend many people, and these were manifestly not the devout, is evidenced by the bitter attacks made upon Molière on the production of *Tartuffe*, and the fact that, even with the King's friendship for the author, its presentation was prohibited for some two years. When *Tartuffe* was produced the bare mention of Church or religion in a play was regarded as impious. Then there were the antagonistic elements in the religious world itself, each of which saw the other embodied in Tartuffe. It may be that the fact of a comic dramatist taking it upon himself to reprove vice and hypocrisy, thus usurping the privilege of the Church in this respect, was matter for resentment, apart from the consideration that the moral standards and lives of the executive officers of the Church at that time were not such as would bear adverse criticism.

That Molière was undismayed by the stir made by *Tartuffe*—which argues his sincerity of purpose—is evidenced by the fact that the play which followed it—*Don Juan*—is as trenchant an attack on hypocrisy as the former, but directed less, or hardly at all, to religious imposture. Don Juan does not play the pious hypocrite until late in the play, his imposture being mainly concerned with sensual desire. He did not lack courage, and was quite honest with himself and his valet about his activities as a professional seducer. But his later adoption of the cloak of pious hypocrisy completes

the picture of a thorough-paced scoundrel. If this play was a comedy of manners, and regarding Don Juan purely as a dramatic creation, apart from moral questions, he might be allowed to retain his poise, and go out with flying colours; the 'lesson' to the spectator or reader would be, perhaps, quite as effective. But it is, if anything, a more serious moral essay than *Tartuffe*, and the end and punishment of Don Juan, by supernatural means, more summary and severe.

*Le Misanthrope* is probably Molière's greatest achievement. The satire, which is directed against the general tone of society, and not focused on any particular class; the style and distinction of the writing; and the characterization, place it high in the scale of comedy. One may leave it to the decision of historians and biographers as to how much of the autobiographical there may have been in the character of Alceste. One reads of the unhappiness of Molière's marriage with Armande Béjart, and that certain passages spoken by Alceste in this play to Célimène were records of statements made by the author to his friend Chapelle. But legend and libel beset the investigator into the life of Molière, and when we learn that one libellist accused the dramatist of marrying his own child, one is inclined to discount heavily the tale of unhappiness in marriage.

A word may be allowed in regard to his last play, *La Malade Imaginaire*. The preoccupation of a healthy man with imaginary illness, and the pretensions of his medical advisers, are satirized with point and humour. In *La Malade Imaginaire*, the invalid was in danger of dying more by the remedies prescribed than by the supposed disease. Molière in the part of Argan, simulating death in the comedy, in the scene which tests the fidelity of his wife, suddenly became aware that death had 'called his bluff,' and within a short space of the fall of the curtain, the famous dramatist was no more.

F. R. LEWIS.

## THE OXFORD MOVEMENT AND ANGLO-CATHOLICISM

### II

**D**EAN INGE has suggested that Newman was at once the father of Anglo-Catholicism and of Modernism. Of the two, it is nearer the truth to say that Modernism was his child, for while Newman undoubtedly was responsible largely for the liberalism in doctrine which was so powerful in Oxford after the time of the Tractarians, and for the tendency to agnosticism in men of the type of Mark Pattison, James Anthony Froude, Benjamin Jowett and Matthew Arnold, he was only indirectly concerned in the ceremonial revival which marked the years 1850-90, and which passed into the hands of lesser and less learned men. Anglo-Catholicism is more than a ritualistic movement: it is a renaissance of the Catholic spirit within the Church of England, and it has reacted on all the English Christian Churches, influencing their worship, touching them with a new reverence and a deeper devotion. The most vital element in the movement is its share of genuine evangelical passion, but this has been cooled and diverted to the service of a narrow ecclesiastical theory. What might have been a revival of the excellence and nobleness of true religion has become a kind of political party within the Church.

Newman's influence is most marked wherever the Anglicans regard their Church as the mediator whose function it is to bring the Eastern and the Western Catholic Churches together, and who do not mean to secede to Rome, but to work for the day when the Church of England shall return to the true fold. This, however, is not the agreed aim of Anglo-Catholicism, and there are many who do not look towards Rome, but still hold the view that the Church of England has preserved with more purity and simplicity than the Roman or the Free Church communions the original

deposit of Divine revelation and the original and authoritative form of the Catholic Church.

It is not necessary to treat separately the *Lux Mundi* group of writers (1889), and the contemporary members of the Anglican communion who have given us the *Essays, Catholic and Critical* (1926), because their central doctrine is identical; it is that of the Incarnation, and in terms of that doctrine the whole of their theology must be viewed, for it is the root of the sacramental system and of the High Church ritual. Apart from their theology, the great contribution to the Catholic revival made by Bishop Gore and his colleagues was the clear indication they gave to the world that the movement was not to be identified with belief in the verbal inspiration of the Bible, nor with conservatism in politics. The emancipation of the party from intellectual and political narrowness was a great achievement, and it prepared the way for a truer understanding between science and religion, and for a closer co-operation between the Church and the forces that were moving towards social and economic reconstruction.

Although Canon Liddon and the other survivors of the original Oxford Movement viewed these new tendencies with alarm, the Anglo-Catholic party made steady progress at the expense of the Evangelicals, who were handicapped by the fixed ideas and unprogressive theology of the older generation, and by their unwillingness to embark on the troubled waters of economic controversy. The insistent question which had to be faced by the party was that of defining the position of the English Church, while at the same time resisting the claims and attractions of Rome. Where is the seat of authority? If it is neither the Holy Scriptures nor the inner light, the *testimonium Spiritus Sancti*, which the Anglo-Catholics reject, then it must be the Church, and the question arises, which Church? 'The Church of England speaks with an uncertain voice, being, in fact, the Church of the English nation, and containing as many varieties of

religious belief as the nation which it represents. Continental Catholics have not been slow to seize upon the chaotic condition of Anglican doctrine. "The Church of England," said Döllinger, "is a collection of heterogeneous theological propositions, held together by the Act of Uniformity." It is, however, held together by something better than an Act of Parliament—namely, by the national character.<sup>1</sup>

This search for the protection of a theory, and for authority, accounts for the peculiar detachment of Anglo-Catholicism from the main currents of modern thought. The one point on which the theology of the Movement has centred is an ecclesiastical interpretation of the doctrine of the Incarnation. This idea marks the distinction of the newer Anglo-Catholicism from the older Oxford Movement. The old and the new agree in identifying certain functions with the essence of the Church; they agree as to its polity and sacraments, but above all as to the origin, necessity and succession of its priestly orders. But while the determinative principle of the Tractarians was historical, and rooted in a tradition; the determinative principle of the later Movement is metaphysical, and rooted in a doctrine. The creative idea in the one case was an objective model, the specific authority of certain Fathers, as interpreted by certain Anglican divines; in the other it was an underlying theology which penetrates and modifies the whole conception of the Church, and governs the methods and use of historical proof.

According to this later idea, the Church is 'naturally of a piece with the Incarnation'<sup>2</sup>; the Church becomes by a kind of apotheosis 'a new and higher mode' of the mystery of the Incarnation. The poetry of St. Paul's vision of the Church as the body of Christ, a communion of those through whose lives the mind of Christ is continuously active in the

<sup>1</sup> Inge, W. R. *Fifty Years: The Church of England*.

<sup>2</sup> Gore, *The Church and the Ministry*, p. 64; cf. also *Lux Mundi*, p. 367, especially the references to Browning's *Paracelsus*, and Tennyson's *In Memoriam*. See also Fairbairn, *Catholicism, Roman and Anglican*, pp. 30 ff.



world, and who are thus members of His body, is turned into the baldest prose. And the truth of the Incarnation is limited to the one Church, with its ordained ministers as the unique and appointed instruments,<sup>1</sup> through whose sacraments alone it is possible for man to reach God or God to reach man. Thus the Catholic Church is Christ's Spirit-bearing body, 'the special and covenanted sphere of His regular and uniform operations'<sup>2</sup>; it is the Visible Society once for all instituted, 'and in a once for all empowered and commissioned ministry.'<sup>3</sup>

It is one of the tragedies of Church history that controversies about material transubstantiation have at times imperilled the spiritual reality of the sacraments, and it is to be regretted that Anglo-Catholicism has provoked discussions concerning the real presence and the meaning of the phrase 'the Body of Christ' which have obscured and clouded the vision of faith for many devout minds to-day. The peculiar feature of the Anglo-Catholic doctrine of the Incarnation lies in its identification of the Church and the Sacraments as alike the realization of the objective presence of Christ. According to this theory, the existence of the Church as the body of Christ depends upon a material incarnation which is not limited to the presence of Jesus in the days of His flesh, but extends to the literal continuance of that incarnation, not in spiritual metaphor or symbol, but in miraculous fact, in the bread and wine of the Eucharist.<sup>4</sup> It is the consecration of these elements by those who are in the direct line of the apostolic succession which alone can make the sacraments valid, and which alone makes possible membership through the sacraments in the Church. As Mr. Wilfred Knox says in his book, *The Catholic Movement in the Church of England*, the Nonconformist bodies 'did not retain the order of the

<sup>1</sup> Cf. Gore, *The Church and the Ministry*, pp. 93, 94.

<sup>2</sup> *Lux Mundi*, pp. 312, 322.

<sup>3</sup> Gore, *op. cit.*, pp. 64, 65.

<sup>4</sup> See Gore, *The Body of Christ*, pp. 61, 62, 98, 126-30.

episcopate, having indeed no bishops who were prepared to support them. Consequently their ministers are not validly ordained; they have no authority to preach the gospel in the name of our Lord Jesus Christ, and the Sacraments they administer are no Sacraments at all.<sup>1</sup> It is devoutly to be hoped that Mr. Knox will live to regret those words, and even more the grudging qualification which follows them. There are certain very terrible words of our Lord spoken to those who claimed that they were the children of Abraham. The Incarnation is not the shibboleth of a secret and closed society; it is the charter of freedom for all those who live and move and have their being in Christ.

It follows, of course, from the doctrine of the Church as a specific and rigidly limited institution, that what is known as religious experience is relatively unimportant. Conversion is a minor matter, and is, as Newman said, simply one of many renewed Divine calls in a long and gradual purification, attended with insecurity and demanding ceaseless vigilance. All the life-changing experiences for which the modern Group Movements stand have little place in Anglo-Catholicism. There is no adequate recognition of the gracious personal relationship between man and God which is the theme of Dr. Oman's *Grace and Personality*.<sup>2</sup> Salvation is not by spiritual communion, nor by conversion, but by participating in the sacraments, through which the Divine life of the crucified Lord, risen, ascended, glorified, shall create the new man in Christ Jesus.<sup>3</sup> Justification is still necessary, but it is not by faith, it is through the eucharist. Assurance and Christian certainty are to be found through the ministries and sacraments of Holy Church; and this Church, as Mr. Knox says, is not the creation of the Gospel; the Gospel is

<sup>1</sup> Knox, *Catholic Movement in the Church of England*, p. 255.

<sup>2</sup> See Mozley's critical note on Dr. Oman's point of view in *Essays Catholic and Critical*, pp. 243 ff.

<sup>3</sup> Cf. Gore, *The Body of Christ*, pp. 65, 143-4. See also Temple, W., *Christus Veritas*, pp. 245-52, for a critical discussion of the eucharistic doctrine of the Anglo-Catholics.

the message of redemption which is entrusted to the Church.<sup>1</sup>

Over against this Anglo-Catholic concept of the Church as a continuous, authoritative, and infallible institution must be set the evangelical doctrine of the Church, equally clear, definite and spiritual. Two phrases may be quoted which are relevant. *Ubi Christus ibi ecclesia*: where Christ is, there the Church is; and with this the famous word of Sir John Seeley, conversion is the *articulus aut stantis aut cadentis ecclesiae*; conversion is the article of a standing or a falling Church. Wherever there are men and women the breath of whose life is the Spirit of Jesus, there is the Church, which is the Body of Christ; and wherever the fruit of the Spirit is manifest in changed lives, born anew from above by faith in Christ, there also is His Church. But it is necessary to be more precise than this, and the distinctive doctrine of the Church, in its evangelical and therefore truly catholic and universal connotation, includes three conditions: (1) that it has unity in Jesus Christ as the one true Head of the Church; (2) that its one sufficient treasure is the gospel of grace, manifest in word and sacrament, in character and life; and (3) that its one essential organ is the priesthood of all believers.

The Church and its ministry, therefore, correspond throughout. The minister exercises all the functions of the prophet and the priest, called of God in his heart, set apart for the ministry of word and sacrament by the Church, trained for his office, and proving his call by the fruits of the Spirit in word and life; a pastor of the flock, seeking to move the will through the conscience, and both through the mind and heart; caring for the poor, the sick and the ignorant, the suffering, the sinful, along the gracious ways of brotherhood, to help, to love, to win into the fellowship of those whose lives are hid with Christ in God. The Church is the family of God, the household of faith; and her worship and her

<sup>1</sup> *Essays Catholic and Critical*, p. 89.

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sacraments are alike means of grace wherein the real presence of our Lord is infallibly known.

It may be said that the difference between this and the Anglo-Catholic doctrine of the Church is largely one of emphasis, and that there is much in common between the two. That may be true, but the Catholic emphasis points to a narrowing and constricting of the evangel into channels which are exactly the opposite of catholic or universal. The *Lux Mundi* essays had as their sub-title *The Religion of the Incarnation*, but, while the theology of the writers is illumined by flashes of insight, and is a real enrichment of Christian thinking, it moves within a closely circumscribed area. Illingworth writes with his usual persuasiveness as he relates the doctrine to evolutionary thought, and Moberly discusses the origin of dogma in a fashion that was salutary for a generation which light-heartedly dismissed dogma as irrelevant to life. A judicious survey of the history of the doctrine of the Incarnation is presented by J. K. Mozley in *Essays Catholic and Critical*, in defence of his thesis that the doctrine of the person of Christ, in its historic form, gives the fullest illumination to the doctrine of God and the fullest expression to the doctrine of grace. His essay might well be regarded as a commentary on Browning's familiar lines:

I say, the acknowledgement of God in Christ  
Accepted by thy reason solves for thee  
All questions in the earth and out of it.

A. E. Taylor contributes a most important chapter on the philosophical implications of the subject, and forecasts the line of argument which he pursues with great fullness of treatment in *The Faith of a Moralist*. At times the breadth of his interpretation makes him seem to be in strange company, for the main plan of the book is determined by an ecclesiastical rather than a philosophical attitude of mind.

For the various angles from which the subject of the Incarnation may be approached, perhaps the most fruitful works are Sanday's *Christologies Ancient and Modern*, which

is a sketch of the classic works, and Dr. Albert Schweitzer's *Quest of the Historical Jesus*. Sanday makes an experimental suggestion in explanation of the Divine consciousness of Jesus, assuming, rather hastily, as he afterwards admitted, that 'the proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness.'<sup>1</sup> His main plea is for freedom to regard the ancient creeds with veneration, while at the same time allowing the language of our faith to be the genuine, spontaneous, unbiased, scientific language of our day. Schweitzer gives a brilliant exposition of the process by which the researches of the German 'liberal' theologians have attempted through a hundred years to recover an exact picture of the historical Jesus by rigidly excluding His true divinity and eliminating the supernatural. He shows that the 'liberal' picture of Jesus is untrue to history, and that all attempts on these lines have ended in utter failure.

A parallel study of Anglo-Catholicism and of Christology in the modern Church reveals the strange fact that the Anglo-Catholic party has drifted away from the main stream of recent theological thought. Their language is not the language of Lightfoot, Westcott and Hort,<sup>2</sup> nor that of Dale, Denney or Mackintosh. Pringle-Pattison's *Idea of God in the Light of Recent Philosophy*, with its higher naturalism leading to faith in a God who is our Saviour; Sorley's ethical theism and Otto's study of the *numinous* in *The Idea of the Holy*, all deal with a different world of discourse from that of the Anglo-Catholics. A similar remoteness is felt when we turn to the work of the Barthian school, with its reaction against naturalism, and its compelling vision of the majesty and

<sup>1</sup> p. 159. Sanday qualified this statement in *Personality in Christ and Ourselves*, 1911. See also criticism in Mackintosh, *Doctrine of the Person of Jesus Christ*, pp. 487-90.

<sup>2</sup> Cf. Lightfoot, J. B., 'As individuals, all Christians are priests alike.' *The Christian Ministry: Philippians*, p. 185. Cf. Hort, F. J. A., 'The Church is mankind knowing and fulfilling its destiny.' *The Way, the Truth and the Life*. p. 219.

sovereignty of God; or to the theologians of the Tübingen school, with their great concept of the Word and the Church.

Perhaps it is natural that the Anglo-Catholics should have no place for the older moral influence theories of the Atonement, whether of Ritschl, Stevens or Rashdall; but their treatment of the Atonement is always inadequate and frequently barren. The one fruitful piece of work which has come to us from them is Moberly's *Atonement and Personality*, in which he followed up the clue provided by McLeod Campbell's theory of Christ as the representative man, and which is as helpful devotionally in its understanding of the mystery of forgiving love, as it is misleading philosophically in its treatment of the sacraments as the real continuance and consummation of the life and death of Jesus Christ. This is the one point on which Anglo-Catholic theology centres. Wherever the Atonement is in question, their language falters. Mr. Kenneth Kirk's essay is the weakest in the volume, but he at least is able to give a reason for the faith that is not in him, for, as he points out, there is no Catholic doctrine of the Atonement in the sense in which there is a Catholic doctrine of the Incarnation. It is true that Anglo-Catholicism has done much to recover a sense of the miraculous in English Church life, and has given a new vision of the Church to many believers, but it has been the victim of that intellectual blindness which is peculiar to a closed corporation, whether it be a commercial combine or an ecclesiastical party. Newman based a faith of authority on a scepticism of reason, and Anglo-Catholicism remains a religious movement rooted in traditional theology of the sacramentarian type, but detached from the constructive thinking, speculative and historical, which has made Christian doctrine a living subject for the modern mind.

Religion and literature are closely related as expressions of the deeper experiences of human life, and it is remarkable that Anglo-Catholicism has inspired so few of the creative minds among the English poets. Keble's vogue in the



*Christian Year* was phenomenal but short-lived, although it must be noted that 'Sun of my soul,' as a phrase and as a hymn, has become a part of our faith and life. With the possible exception of Christina Rossetti, none of the poets of the earlier period owe their inspiration to the Oxford Movement. Arthur Hugh Clough and Matthew Arnold were well within the magic spell of the Oxford circle, but their passion for veracity found no satisfaction in the new religion of authority, and Arnold turned from Oxford to Weimar. William Morris was not stirred by ecclesiastical aesthetic, and he found no nourishment for his artistic faith until he discovered it in Greek and Scandinavian mythology. Apart from the earlier mediaevalism of Scott, the Romantic Movement pursued its rebellious and creative course as if Anglo-Catholicism had never been; and if Wordsworth's *Ecclesiastical Sonnets* prove anything at all, they prove, either that Mr. Fausset and Mr. Read are right about Wordsworth's tragedy, or that the hand of ecclesiasticism is fatal to poetic genius. Tennyson and Browning may justly be regarded as the representative poets of the period, but the new Catholicism hardly touched the imagination of either of them. Tennyson knew the world of Spencer and Huxley, of Hamilton and Mansel, and it is the pensive faith of a materialistic century which he truthfully interprets. Browning found no charms in the sensuous seemliness of Anglo-Catholicism: he knew the Christmas Eve vision of the little dissenting chapel, and his profound contribution to the religious life and thought of his age is deep-rooted in his own inherited Puritanism. And in the twentieth century, to mention names at random, Galsworthy is nearer to Mark Pattison than to Newman, while Mr. Shaw and Mr. Masfield occasionally preach sound evangelical doctrine. Significantly, also, Mr. Lawrence Hyde remarks, 'The recent conversion of Mr. T. S. Eliot to Anglo-Catholicism scarcely seems to have brought with it as yet any notable deepening of vision or insight; it is still primarily as a distinguished

philosophical critic that he is to-day a force among us.' Certainly Anglo-Catholicism has not touched the springs of spontaneous and creative imagination in modern literature.

Newman's *Apologia* has been criticized because it has little to say concerning our Lord, and much to say concerning things which seem utterly remote from the spirit of Jesus. This was perhaps in the nature of the case, but it is equally true of much that is written and much that is done by the leaders of the Anglo-Catholic movement. To the extent to which this is true, the movement will be ephemeral. In the opinion of Dean Inge, it is of the nature of a revival, and there are signs that it has already reached its zenith.

Of the original founders of the Oxford Movement it is true to say that they exhibited in their teaching and in their preaching the most tender personal devotion to the Lord Jesus Christ as to a living Friend. This was particularly true of Keble and Pusey. If we cannot accept the doctrine of the Church for which Anglo-Catholicism stands, we can and do revere the men who last century and this lived utterly unselfish lives and gave themselves without reserve to the service of our Lord and of His Church. The things which divide us are less than the things which unite us, and Richard Hooker's appeal, written more than three hundred years ago, is singularly relevant to-day, when he calls upon Churchmen everywhere 'more to give themselves to meditate with silence what we have by the sacraments, and less to dispute of the manner how.' Whatever our training or communion may be we are indebted to all who have lived in the faith, and to all who have thought out the implications of their faith, and we are under obligation to give ourselves to the deep and permanent realities of our religion, and in all things to the charity which is in Christ Jesus.

SYDNEY G. DIMOND.

## THE GEORGIAN PORTRAIT PAINTERS

WE are shopkeepers not painters, though, since M. André Siegfried has spoken, we are not sure even of that. It is, however, the traditional point of view which we acquiesce in since it represents our own convictions in the matter. Any painter whose name has a large supply of consonants from the algebraical end of the alphabet will be sure of a considerable amount of hero worship, however formless his design, but the canvas or stone of John Smith must be submitted to an unsympathetic scrutiny. So that we cannot complain that the critics have treated as negligible any English school of painting. Now and again some painter has appeared who has succeeded in attracting a more than superficial attention from them, and a grudging appreciation has been given to Hogarth and Constable, but two painters cannot make a summer for a people whose Empire challenges the daily pilgrimage of the sun. Apart from these two—and Turner on rare occasions—English painting has been treated with a disdainful tolerance. If, with a sense of outraged dignity, we have protested against this attitude there has only been a slight raising of the eyebrows, betokening a sense of surprise that a people could have so little sense of the artistic values as to seek to place Reynolds, Gainsborough or Romney at the side of Fragonard, La Tour or David.

To-day this has been changed and we need stand no longer in a becoming attitude of dejected humility. For it cannot be denied that we possess a school of painting which has been accorded a place—somewhat near the door it is true—in the international pantheon of art. Yet I doubt if this has been due to the development of a more catholic taste on the part of our continental friends or to the discovery of some hitherto unsuspected aesthetic values in our native art. Rather, if the truth is to be confessed, the document which has led to this readjustment of critical values is

entitled: 'Art Prices Current' for any years subsequent to 1900, and particularly in the nineteen-twenties. For in this period the Georgian portrait painters have brought undreamed of fortunes to their owners, and half a dozen Gainsboroughs and Romneys were more to the mind of Somerset House officials than the scrip of a Kimberley diamond mine. Prices have been paid for a single picture that have almost equalled the earnings of a lifetime and, in the sale room, only a rare Vermeer or Da Vinci could have challenged their supremacy. Faced with such concrete evidence of the value of their art the age of mammon could hardly continue to treat the Georgian portrait painters with contempt, and an age which refused to listen to the eloquence of Ruskin found the renaissance of its faith in the staccato phrases of Mr. Hannen at Christie's.

In one sense this present fashion is a reminder of their contemporary popularity. As a nation we always had a predilection for being painted and the 'face painter' who could secure a passable likeness was sure of a comfortable living. If he was a foreigner he found the nation of shopkeepers quite hospitably disposed towards him; from Holbein to Mr. Philip Laszlo are to be found numbers of portrait painters whose fortunes and reputations would not have so easily been made in any other country. But in the eighteenth century there was an absurd passion for portraits, and crowds flocked to the studios of the fashionable portrait painters, and, compared even with these days of slap-dash production, their output is amazing.

But the present vogue is more than an accidental reminder of their contemporary popularity. There is a subtler connexion between these periods. For the aristocracy who flocked to the studios of Gainsborough and Romney had discovered a group of painters who combined technical efficiency with a proper sense of social values. Since Van Dyck there had always been the insidious danger of a common humanity contending with the elegance of manners to the discomfiture of the latter.

Hudson could paint their perukes and velvet coats skilfully enough, but always missed that quality of unmistakable gentility so apparent in the Flemish master. Hogarth worried neither about their wigs nor their satins, and when the portrait was delivered they were likely to make the melancholy discovery that the servant was painted with more of the characteristics of the grande dame than her ducal mistress, and the kitchen made more interesting than the salon. But in the studios at Pall Mall or Leicester Square no such disaster was possible. Gainsborough and Romney might make many mistakes, but they were mistakes of the palette, never of the pedigree. Society gazed at its portrayal by the eighteenth-century painter and, seeing the brilliant delineation of its aristocratic and characteristic English beauty, perceived that here at any rate it was properly represented and could say to the world: 'This is what we are.'

Two centuries later the American millionaire who, in an age of gold and a land where all men are born equal, knows that of all things goodly ancestors are the most desirable, seeks among the eighteenth-century portraits for that personal background which otherwise is lacking. He is not long in discovering that ancestors of irreproachable integrity are found more easily in the auction room than in the churchyard. So he buys his old masters, and hangs them ostentatiously in his Fifth-Avenue mansion to cover this gaping rent in his social armoury, and indicates the newly-acquired portraits to his friends with a nonchalant gesture which says quite plainly: 'Here are the people I come from.'

So the twentieth century joins the eighteenth century in recognizing the value of Georgian portraits as a patent of nobility, and each age sees itself reflected as it wishes the world to know it. In both cases the emphasis is upon social rather than artistic values, and unfortunately, critical opinion is inclined to accept the judgements of the auction mart.

Of course one cannot look at a collection of Georgian portraits such as are now shown at Burlington House in

the Exhibition of British Art without feeling a considerable justification for this point of view. The men and women of the Georgian period were eminently desirable ancestors, and even the least noteworthy of them indicates in some indefinable way the possession of good breeding and elegant manners. Nor was this due altogether to the skill of Reynolds and his contemporaries, for something was due to their subjects. The truth lies in the fact that if we liked being painted the artist liked painting us for, as Van Dyck speedily discovered, we possessed a special genius for it. If the painter sometimes flattered us we returned the compliment by giving him a sovereign opportunity to display his skill and providing him with a number of eminently desirable sitters. They seldom needed to be posed, for they possessed to a supreme degree the art of being artless. They could be natural without sacrificing a native courtliness of manner, and express a quiet dignity without appearing pompous, and even second-rate men could produce on occasions portraits that were impressive in their dignity and beauty.

Reynolds, more than any other of the English portrait painters, exploited this quality successfully. Something may have been due to the fact that the runaway pupil of Hudson had developed into the perfect gentleman, but, whatever the reason, he had a felicitous gift in putting his sitters at their ease, so that a certain inevitableness in their graceful and natural pose seems apparent. There is more intellectual consideration of the pictorial quality of a portrait, more unsparing labour than in the works of any of his contemporaries, yet he retained a feeling of spontaneity that was a revelation to them. He had an unerring instinct for the dramatic moment in which character and design were united. Such a moment as that for instance in 'The Tragic Muse' when, by an involuntary turn of the head, Mrs. Siddons gave him the inspiration of a masterpiece. One has only to compare this with Hogarth's 'David Garrick' to understand that, whilst Hogarth was an incomparably greater



painter, Reynolds was a finer artist. Or turn to the 'Duchess of Devonshire' where the artifice of the mother in enlivening the spirits of her child is seized upon as the essential motive in what is, perhaps, his masterpiece, surpassing either the 'Lady Crosbie' or the 'Nelly O'Brien.' Here, if anywhere, is a sign of the divine madness in the sureness of touch, the freshness of colour and breadth of handling, that reveal a perfect fusion of mind and hand, in a supreme moment of creation, as the child responds to the mother's effort to amuse her.

We may quarrel with Croce's dictum that 'art is intuition,' but a process that is devoid of it may have many names to describe it but art is not one of them. The ability to see what is best worth painting, to hold through the long and difficult processes the initial emotional response proclaims the genius in art. In most of Reynolds' work its presence is unmistakable and makes more difficult to understand the contrast with Gainsborough, who is so often spoken of as the 'pure artist,' whilst Reynolds is accepted as an industrious pedant whose studio was more of the alchemist's laboratory, where out of the techniques of Titian, Corregio, Dutch masters and the Bolognese eclectics some new transmutation of the painter's art might be discovered. But the intellectual quality and persistent labour of the portraits of Reynolds, the effort to push them as far as analysis and the search for form will take him, must not lead us to forget that painting could be to him, as to every artist, great fun. Nor must we overlook the infectious gaiety in many of his works which is in lively contrast to the sedateness of the fashionable portrait and tells us that he, as well as Gainsborough, was the 'pure artist.'

Yet at the phrase 'fashionable portrait' we feel a check, for in truth few of Reynolds' portraits can be so labelled. Place the 'Duchess of Devonshire' by the side of Gainsborough's and you will be left in no doubt which is the 'grande dame,' the society leader. Reynolds is more

concerned to tell us she is a woman rather than a duchess, to remind us of the mother than of the leader of fashion. Something of the same quality we can discern in the 'Mrs. Richard Hoare with her son' (Hertford House), though here Reynolds is less successful with the child. But these portraits indicate one of the secrets of Reynolds' unaging appeal. Despite all his faults of technique, the disastrous experiments in his search for rich colours, his inability to hold together more than one or two figures in a convincing design, the sacrifice of any personal quality in the eclectic search for style which so often smothered his imaginative power, his unfailing sympathy and understanding of humanity place him above any of his contemporaries as a great portrait painter. His portraits keep their vitality because there is so little of the professional portrait in them and so much intellectual strength and psychological insight.

He succeeds in making us acutely aware of the personality of his sitters. Nelly O'Brien (Hertford House) gradually invades our minds with a delightful femininity, which is conveyed through a sinuous brushwork and a subtle quality of colour. But that is not to suggest that he treated woman in any negligible manner, for he interpreted better than any of his contemporaries her distinctive place in social life and the loosening of the restraints to which she had submitted. She is no longer the chattel or the plaything, but the companion of man and the fulfilment of his life. Without being devoid of a subtle courage, her gentleness acts as a foil to the ruder qualities of strength and pugnacity which man has exalted. He can delineate her personal charm and alluring grace, yet he never ignored the quality of mind which even a Walpole could envy. He is a feminist a hundred years in advance.

But when we turn to his portraits of men, we feel a different accent and spirit. Here is a new strength, a vigorous handling of the brush, a profounder scrutiny of character and a readiness to narrate the vocation of his sitter, as

in the early 'Admiral Keppel.' These are all means by which he sought that 'livingness,' not in a superficial likeness, but in a complete grasp of the totality of a man's character. He was commissioned to paint men of genius, whose appearance gave little indication of the greatness of their minds, yet to see his Sterne, Dr. Johnson or Goldsmith is to experience a strange amazement at his un baffled elucidation of their personalities. There is a greatness of mind in these portraits that one may not unfairly compare with Velasquez, in their incisive analysis and subtle penetration of character. It is the play of mind upon mind, and the noble quality of his own enabled him to use the face as a mask upon which he could read the swift and almost imperceptible changes that conveyed the evanescent emotion and the changing thought.

Yet underlying this intellectual mastery was a sympathy which is the secret of his greatness as a painter of children. One after another he paints them with an understanding of their secrets and interests which is unique. Children have always been painted, but seldom as children. Velasquez, Van Dyck, both painted them in Court regalia as bits of state decoration. Greuze gave us a series of simpering banalities, but with Reynolds they are boys and girls, and when a child came to be painted the studio was transformed into a playroom. From the day on which he painted Master Jack Bouverie he stood revealed as the genius of child portraiture, and Miss Price, Miss Bowles, Master Bunbury, Master Crewe, Princess Sophia, Viscount Althorp, Georgina Spencer, the Strawberry girl, Angel Faces, Infant Samuel and the St. John reveal his extraordinary capacity in this difficult branch of the painter's art. Yet it was not in a portrait, but in a moment of diversion, the beguiling of an afternoon, that he achieved a work that ranks as his masterpiece. For there is in the 'Age of Innocence' a brilliant rapidity of execution, a rich creamy impasto that he had acquired from the study of the Dutch masters, a consummate

mastery of spacing and pattern, especially in the disposition of the masses of shadow that place it above any other portrait of a child. Yet these excellences are unimportant compared with the sensibility that infuses into this canvas the most subtle of the qualities of childhood—the guileless innocence and the twin emotions of wonder and surprise, qualities we do not always find even in Murillo's 'gamins.'

Gainsborough was a great landscape painter who was compelled by the fashion of his time and the necessities of existence to devote himself to the painting of portraits. Here was a warping of his genius, for his instinctive response was to the countryside, and we know from his own confession the fascination it had for him. He rose at dawn to observe the effects of early morning light and often worked until dusk, finding a renewal of his mind in the Suffolk lanes with their low horizon and the clear, rain-swept atmosphere. Groups of trees were his especial delight and even single trees were studied and sketched by him until there was hardly an oak or an elm that had not so enslaved his memory that he could reproduce something of its beauty long after his residence in London. It was the similarity of this landscape to the country of the Dutch masters that accounts for his apparent tutelage to Wynants rather than to any conscious imitation of this second-rate master.

The age, however, did not consider landscapes a proper form of art. They left Wilson to starve and Constable only just avoided the process, so that Gainsborough was not likely to be any more fortunate. Yet I am not sure that society is to be blamed quite so readily as Mr. Roger Fry and his satellites assume, since Gainsborough had an assured income which would have secured him against the misfortunes of society's neglect and indifference. Indifference either to society or to success, however, was not one of the ingredients of Gainsborough's mentality, and the knowledge that Reynolds had a carriage and pair and liveried servants riding behind spoilt his peaceful enjoyment of the country-

side. I imagine even Aurora, going forth in the morning, was apt to assume the ghostly form of the Reynolds equipage, and no contentment could heal his spirit until he had challenged Reynolds' supremacy.

Unfortunately Gainsborough could paint faces and so lost the advantages that Richard Wilson possessed of only being able to paint landscapes. How well he could paint them is apparent from the earliest version of his two daughters. One is tempted to think that here the human genius of Reynolds is allied with the masterly touch of a Hogarth, so delicate and precious is the colour and so rare and 'naïf' the spirit of childhood. Yet this is eclipsed when we turn to the latest version, which possesses all the qualities of Hogarth's 'Servants' with something of a new power. The astounding vivacity and easy grace, the unhampered brushwork that is sensible to each variation of texture, the treatment of light and the subtle modelling of planes that is expressed through the most exquisite discrimination of colour reveal a master whose completeness of achievement needs a painter to appreciate it.

Gainsborough was a genius and to a genius success spells banality. With Gainsborough the success was won easily, and the splendour of the house in Pall Mall, with its constant influx of distinguished clients, was a well-balanced corrective to Reynolds' genteel equipage at the door of the Leicester Square studio. He chose to challenge Reynolds in his own sphere and the choice was apparently successful. But now the ghosts of Suffolk lanes intruded themselves into the gay and courtly throng, and in his success a feeling of weariness and nostalgia can be discerned. You can see it in the impatience with which he flicks his paintbrush across the face of a portrait, his irritation at the snobbish manners of a Pitt, the confession to Jackson that he is sick of portrait painting, and only desires to walk off to some sweet village where he can paint landscapes and gaze at green trees and blue skies. Yet it reveals itself most of all in the flimsiness

of structure, the lifeless repetition, and the refusal to risk the loss of any initial freshness in the striving for competition.

These are the results, not of the limitation of his powers, but of the impatience of his mind. He knew better than most artists, save perhaps Cezanne, the value of the personal quality of his emotional response to his subject, the necessity to hold inviolable the delicate sensibility of his vision, to keep burning with a gemlike flame the fire of his own genius. Could he have kept these and added to them that calligraphic quality of brushwork, that almost impeccable sense of colour, English art would have enriched the world with a painter who might have stood alongside the great masters of Europe.

When he addressed himself to a difficult problem, as in the 'Blue Boy,' or 'Mrs. Siddons,' he vindicates himself as a great colourist, and triumphs in a scheme of colour that defied all the existing rules. But where his powers were not tested by some task which both inspired and fascinated him there is a superficiality and a slickness of brushwork which is irritating and unconvincing. He lacked the supreme power of draughtsmanship which can alone justify the handling of paint which he so often attempts. But he remains a strange and complex enigma, brilliant and coarse, perhaps revelling in a 'gallery complex' as an answer to the fine manners of Sir Joshua, with a profound sensibility and insight that is not to be found in any other artist of his age.

After Gainsborough and Reynolds the chapter of great traditional English painting closes. English painting makes a new beginning with Constable and Turner who were to bring a fresh inspiration into the painting of landscape which was to found a new school of French painters who were to lead the field for another hundred years.

ARTHUR B. BATEMAN.



## TRADITION, SUPERSTITION, AND FACT

AT the last meeting of the British Association, Lord Raglan, as President of the Anthropological Section, gave an address entitled *What is Tradition?* the main thesis of which was that traditional narrative is always an account of ritual drama, and never has any historical value whatever.

Now Lord Raglan's positive contention should be taken seriously. There can be no doubt that ritual drama does enter largely into tradition. But on the other hand I am quite certain that there is a much larger measure of truth and fact in popular tradition than most people realize. It is necessary to distinguish, of course, and that ought not to be difficult. By a comparison of the legends and superstitions of different lands it is possible to fix some broad lines of distinction. Some traditional stories are plainly myths of nature, based upon the phenomena of sunrise and sunset, of the moon and the tides, of the growth of vegetation, and so on, and these are found in one form or another all over the world. Some are plainly sagas, or cycles of tales about mythical heroes, with parallels in many lands, where the historic basis, if there ever was any, is hopelessly lost. Some are plainly poetic fancies, and nothing more. But there is a great mass of popular tradition remaining in which one may often discover a substratum of fact.

One thing to be remembered is that a striking incident, which may well have actually happened once, is often related as having happened to a number of different people, exactly as a witty saying, which someone did actually utter once, is often attributed to several famous men. Thus Lord Raglan singled out as unhistorical the story that William the Conqueror stumbled and fell on landing in England, and when his attendants exclaimed, 'This is a bad sign!' cleverly averted the impression of an ill omen by saying, 'What is the matter? I have grasped this land with my hands, and,

by the splendour of God, how far soever it may extend, it is mine, it is yours!' Now that incident never happened, in all probability. But the same story is told of Julius Caesar when he landed in Africa, and averted the evil omen by looking at the handful of soil he had grasped in his fall, and exclaiming, 'Africa, thou art mine!' There is no reason to doubt, so far as I know, that the incident did happen in Caesar's life, and then, as it made a striking story, it was told of other famous conquerors. As a matter of fact, a variant of the story is related of Don John I of Spain, and doubtless of other personages as well.

I may add here that the general belief as to the unluckiness of stumbling at the outset of an undertaking has been justified by modern psychologists. For stumbling results from the nervous inhibition which is the physical expression of fear, and often accompanies the preliminaries of an action as to which there is some repressed anxiety in the mind. Freud has pointed out that this is the real meaning of the widespread belief that it is a bad omen to stumble at the beginning of an enterprise. It may well be a bad sign, because it indicates that the person, for some reason or another, is dubious in his own mind as to the enterprise, and is therefore actually less likely to succeed in it.

Another point to be remembered is that there is sometimes a core of fact in a story which is not quite literally true in the way that it has come to be told. There is often in popular tradition a tendency to round off a story (which may nevertheless be a story of fact in the first instance) and to make it more picturesque and poetical, or, it may be, on the other hand, to reduce it to something more symbolical or more summary in the form in which it is told. Thus there is an old tradition in Boston that when the magnificent tower of St. Botolph's church was built, it was raised upon a foundation of wool-packs. All the country is fen-land, and moreover the tower stands within a dozen feet or so of a tidal river, so that the securing of a safe foundation for a campanile

three hundred feet high must have been an anxious business for the fourteenth-century builders. This has probably influenced the form of the tradition. Doubtless there is no literal truth in it, but it is nevertheless a picturesque way of expressing a striking fact. An enormous trade in wool grew up in England from the thirteenth century onward. This is often lamented by contemporary writers, who saw in it only the decay of tillage. The colossal revenues which were exacted from England by the mediaeval Popes were paid in wool, by the way. The wool was exported to Flanders and sold by the Lombard merchants, who then transmitted the money to Italy.

Now a great deal of the English wool that was sent to Flanders to be woven into cloth was exported from Boston. The wool trade made Boston a very wealthy town in the fourteenth century, and it was the wealth of the place that enabled it to build the noble church. The tradition about the wool-packs in the foundations is a picturesque way of stating a plain fact. The church and the tower *were* built upon wool—upon the profits of the English wool that went through the port of Boston to the Low Countries.

It is stated by Sir John Rhÿs, the great authority on Celtic antiquities, that there was a large cairn at Mold, in Flintshire, which the country people around believed to be haunted by a ghost in golden armour. In 1832 the cairn was removed, more than three hundred loads of stones being carted away. The workmen then came upon the skeleton of a tall man who had been buried there clad in a corslet of gold with a lining of bronze. The golden part of it was a thin plate three feet seven inches long and eight inches wide. It was thought that the burial dated from about the time of the Roman occupation of this land. Now here is a good example of the way that a tradition of fact often takes on a fanciful character. There was no ghost, of course. The story of the spectre armed in gold was simply the dramatic form in which the memory of the people had preserved,

for more than a dozen centuries, the fact that the warrior had been buried there in his golden corslet.

There are many examples in which some bizarre detail recorded in a tradition has been verified. Thus there is a tradition at Worcester that a sacrilegious robber attempted to steal the Sanctus Bell of the Cathedral, and that he was caught, executed, and flayed, his skin being fastened to one of the doors of the Cathedral. A similar story, in which the person who tried to plunder the church is also described as a Dane, is told of the villages of Hadstock and Copford in Essex. In all these examples there were fragments of some substance held to the doors by the nails. Portions of it from Worcester, Hadstock, and Copford were examined, many years ago, by Mr. Quekett, the then Assistant Conservator of the Museum of the Royal College of Surgeons, and the report was that it was certainly human skin, and that of a fair-haired person.

Lord Raglan derided the attempts that have been made to establish a degree of historicity in Homer. This is too large a question to go into here in any detail. But it may be remarked in passing that there have been some surprising confirmations of particular details. Thus in the *Odyssey* the return of Odysseus to Ithaca was marked by an eclipse of the sun—

ἥελις δὲ  
οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλὺς

—which portended the fate of Penelope's suitors. From the seventeenth century onward attempts have been made to date the fall of Troy by this means. But in 1925 Dr. Schoch, of Munich, using more exact tables of the moon's motion than had been available before, arrived at the striking result that in 1178 B.C. there was a total eclipse of the sun in or very near to Ithaca at 11.41 a.m. on April 10. Since the track of an eclipse is only 120 miles broad at the most, and generally less, and Ithaca is only fifteen miles long, the sun has probably not been totally eclipsed in Ithaca since that

date, or for thousands of years before. Now the most probable date for the siege of Troy is generally given as about 1200 B.C. It appears, therefore, that this date is approximately correct, and that Homer's story of the eclipse is a fact.

There are many other striking examples where a circumstantial tradition has been verified by some scientific research or some actual exploration in modern times. Take the traditional narrative about the burial of St. Oswald and St. Cuthbert as an instance. Oswald, the king of Northumbria, was slain in battle in the year 642. His head was preserved for some time at Bamborough, and later at Lindisfarne. When St. Cuthbert died in 687, the head of Oswald (who was regarded as a saint) was placed in his coffin, according to tradition, which also relates that when the Danes pillaged Lindisfarne the monks carried the coffin about with them on their wanderings for the next eight years, until it finally rested at Durham, where the great Abbey Church, now the Cathedral, owed most of its splendour to the fact that it was the shrine of St. Cuthbert. Now the tradition tells us that the saint had suffered for years from a tumour on the breast (the result of the plague at Melrose in 664) which had got better toward the end of his life. Some years ago the traditional burial place of St. Cuthbert was opened, in the presence of the Dean of Durham (Dr. Kitchin), a Roman Catholic ecclesiastic, and a medical man. The greater part of one skeleton was found, and two skulls. One of these had been cut right through the bone, by a blow with a sword or an axe; it was evidently that of St. Oswald. The medical man, upon examination of the skeleton, remarked that a hole in the breast was evidence that there had probably been an abscess or tumour, which had been healing up before death. (This was related by the late Dean Kitchin to Mr. W. F. Rawnsley.)

Every one knows the superstition about the weather connected with the name of St. Swithin—that if St. Swithin's day be fair, there will be fair weather following for forty

days, and if it be wet there will be forty days of rain. The saint was Bishop of Winchester in the ninth century. One version of his legend is that he was buried at his own wish on the north side of the churchyard—a position which was generally avoided—where the water from the eaves might drop upon his grave, and the passers-by might tread upon it. Later his relics were removed into the Cathedral, and the ceremony was interrupted by torrents of rain. The day of the removal of his remains was July 15 in the year 964, rather more than a hundred years after his death.

A similar belief as to the weather is associated with several other saints in different countries, and it is noticeable that the dates of some of these saints' festivals are not far apart. So with St. Martin of Bullions in Scotland, whose festival is on July 4. Sir Walter Scott introduced a reference to this belief in *The Abbot*, where the falconer speaks of St. Martin of Bullions sending 'such rainy days that we cannot fly a hawk.' So, too, in Belgium, with the Lady Godelieve, on July 6, and in Germany with the Seven Sleepers, on July 27. So also with St. Médard in northern France, where there is a rhyme in patois which runs—

Quan ploon per San Médar  
Ploon quarante jhiours p'us tard.

Now most people to-day would dismiss the superstition about St. Swithin's Day and the weather with a smile. But there is undoubtedly a core of fact in it. Some years ago the late Mr. W. C. Plenderleath investigated the weather records with reference to this legendary belief, and published the results of his research in a meteorological journal. Later these results were corroborated, on the authority of the synoptic charts of the Meteorological Office, by Mr. W. H. Harding. They amount to this. If the year is divided into periods of forty days, there are two such periods in which the weather is more constant than in all the rest, and the most marked of these two periods is the forty days which follow St. Swithin's Day. That is to say, the weather in



this period is more generally wet, or more generally fine, than during any similar period in the year. This had obviously been observed, as a matter of general experience, and then the legend about St. Swithin had been evolved, simply because the period of settled weather, wet or fine, began about the date of the saint's festival.

There is a whole mass of traditional beliefs respecting moonlight that have been regarded until lately as sheer superstition. These beliefs range from the supposed connexion between the moon and madness to the notion that it is wise to sow seed in a waxing moon. The latter belief, by the way, was singled out by Whateley, in his once famous *Elements of Rhetoric*, as a typically baseless superstition. 'For many ages farmers were convinced that the crops would never turn out good unless the seed were sown during the increase of the moon; a belief which is now completely exploded except in some remote and unenlightened districts' (p. 57). The belief was quite naturally classed, by students of folk-lore, as an example of what is called sympathetic magic—the primitive notion that the seed would grow bigger as the moon grew bigger. But quite recently science has put a different complexion on the matter. Miss Semmens, of the University of Liverpool, discovered that the germination of certain seeds is materially accelerated by moonlight, the most probable reason being the enhancement of hydrolysis of the reserve food material. This effect was later shown to be due to polarized light. During the daytime photosynthesis takes place in the formation of temporary starch which is deposited within the tissue. During the night this starch disappears, being hydrolyzed to simpler substances which are soluble and form the food of the growing plant. This hydrolysis is probably caused by the polarized light from the moon in its early phases. The reality of this effect of moonlight was further proved by the quantitative observations of Knauthe, which showed, in the case of the photosynthetic plankton in the Mississippi basin, that moonlight is more than 100,000

times as efficient as sunlight. The belief that seed should be sown during the period of the new moon is therefore scientifically justified. It illustrates the way that experience and observation may be the ground of a belief which afterward expands into a general superstition that the notion of sowing seed in a waxing moon, which, as we have seen, is justified by actual experiment, finally extended into the notion that a marriage, if it were to be fruitful, should be celebrated during a similar period.

I may add that there is a good deal of scientific evidence as to the maleficent influence of moonlight on men and animals, as in the inflammatory effect of polarized light scattered from snow, especially at high altitudes, and in the fact of moon-blindness, well known to those who keep night watches on board ships in the tropics. All this doubtless has to do with the widespread belief in early days as to a connexion between the moon and madness, a subject which deserves fuller investigation.

In several instances what have been regarded as medical superstitions are also being warranted by modern science. Thus it was widely believed generations ago that to hang a red flannel petticoat over the bedroom window where any one was suffering from smallpox—that dreadful scourge of olden days—prevented the patient from being pockmarked. Queen Elizabeth's room is said to have been hung with red when she had smallpox, with the result that she was not scarred. Now we are told by scientists that the red curtain tended to keep out the ultra-violet rays, which have a marked effect in scarring the skin, and to admit only the milder red rays, so that the patient really did stand a better chance of not being pockmarked. Other instances might be quoted where old wives' remedies for illness, handed down by tradition, have been justified of late by medical science.

I will add one other example, which has only just come to my notice, of the way that science is justifying popular beliefs. The Ganges has always been regarded in India as

a holy and health-giving river, and it is the goal of immense pilgrimages. Now it was observed years ago that while the water of the Ganges was often foul to the eye, and while it was found to contain many deadly bacteria, it remained comparatively innocuous, and the reason was a mystery. Recently the School of Tropical Medicine at Calcutta began to investigate the matter. Some Ganges water was so filtered that there should have been left in it no living organisms whatever. Then some of it was poured into a test-tube containing a culture of malignant bacteria. This was microscopically examined afterward, and the bacteria were found to be dead. The inference was that the Ganges water contains filter-passing organisms inimical to the bacteria of cholera, dysentery, and enteric fever, and a culture of it has been produced which is said to have brought about remarkable cures. The whole matter is still under further investigation, I believe.

It is a striking fact that every student of folk-lore is continually coming across instances where a superstition is justified by scientific experiment, and a tradition by newly-discovered facts, and I am confident that it is wise, before dismissing a superstition or a tradition as baseless, to seek a possible basis in fact, distinguishing, of course, as it is not really difficult to do in most cases, between what is merely poetic fancy, or what is obviously prehistoric mythology, and what may be, and often is, the tradition of experience.

HENRY BETT.

*Messiah: His Nature and Person.* By David L. Cooper (Los Angeles). Dr. Cooper sets forth the gems of Messianic prediction in the Old Testament from the earliest promise in Genesis iii. 15 to the noonday radiance of Messianic glory in Isaiah and on to the evening glow in Zechariah and Malachi. He quotes the Hebrew text and unfolds its meaning. Dr. Collier finds the ancient hope fulfilled in the historic life of Jesus the Hebrew Messiah, 'the infallible records of His life are contained in the volume which is commonly known as the New Testament.' It is a scholarly survey of a great subject and we shall look forward to the two other volumes which will complete the study.

# Notes and Discussions

## KARL BARTH'S GREAT COMMENTARY<sup>1</sup>

THE first edition of this famous Commentary appeared in 1918 when Karl Barth was pastor in Switzerland, and made a sensation in the German world. He re-wrote it in 1921 and this translation is the revised edition of 'his modern attack upon the vigour of idolatry and upon the arrogance of that scepticism which holds itself aloof.' It has been no light task to render the 'vehement and explosive' language into English, but Barth pays tribute in a special preface to its 'combined fidelity to the text with a considerable freedom of presentation.' He asks his readers 'not to look at me simply through the spectacles of Emil Brunner, not to conform me to his pattern, and, above all, not to think of me as the representative of a particular "Theological School," but to judge the work on its own merits as an interpretation of Scripture.' The interest of the volume is enhanced by the inclusion of the Prefaces to each of the six editions which enable us to follow the growth of the work in its successive stages. The Commentary is to be read both with eyes and ears. The translation is based on Luther's Version, but modern translations are also consulted and at times preferred. The Greek is sometimes paraphrased, as is shown by a different fount. Barth's sub-sections are prefixed to the comment upon them in bold type, and sentences or phrases which are the subject of special notes appear in less bold type. This is no small assistance to a reader who follows the translator's advice not to treat the book as a collection of fragments, but to read it as a whole.

The Commentary raises the whole Protestant position. St. Paul is introduced as an emissary bound to perform his duty; the minister of his King; a servant, not a master. 'He is a Pharisee of a higher order. Fashioned of the same stuff as all other men, a stone differing in no way from other stones, yet in his relation to God—and in this only—he is unique.' He appeals only to the authority of God. There is no other. He has received from Christ grace—'the incomprehensible fact that God is well pleased with a man, and that a man can rejoice in God. Only when grace is recognized to be incomprehensible is it grace.' The Roman Christians are pressed into the service of God's imminent and coming Kingdom. 'They, too, are here and now imprisoned in the knowledge of great tribulation and of great hope. They, too, after their fashion are separated and isolated for God. They, too, are constituted anew by the "grace and peace from God our Father and the Lord Jesus Christ."' May this presupposition

<sup>1</sup> *The Epistle to the Romans.* By Karl Barth. Translated from the Sixth Edition by Edwyn C. Hoskyns, Bart., M.A. (Oxford University Press. 21s.)

occur ever afresh! May that peace be their disquiet, and their disquiet be their peace! This is beginning, theme, and end of the Epistle to the Romans.' The terrible words, 'God gave them up to a reprobate mind,' show that chaos has found itself. Even reason becomes irrational. Ideas of duty and of fellowship become wholly unstable. The third chapter of the Epistle revolves round the righteousness of God. 'All human activity is a cry for forgiveness, and it is precisely this that is proclaimed by Jesus and that appears concretely in Him.' His life is history pregnant with meaning; it is humanity filled with the Voice of God. The new world where grace reigns is the Kingdom of God and the sphere of His sovereignty and power. As new men, we stand at its threshold. In the light of Christ's resurrection we recognize 'the power and meaning of the Coming Day: the Day of the New World and of the New Man.' The section on 'The Meaning of Religion' brings us to 'the point where we are bound to discuss the effective meaning and significance of that last and noblest human possibility which encounters us at the threshold and meeting-place of two worlds, but which, nevertheless, remains itself on this side the abyss dividing sinners from those who are under grace.' Michelangelo's 'Creation of Eve' is used to approach one whom we must honour as the first 'religious personality,' the first to worship God, 'but inasmuch as she worshipped Him, she was separated from Him in a manner at once terrible and presumptuous.' The passage is arresting. If Adam forgets, 'Eve soon reminds him of the possibility of religion, for she is more acutely aware of the loss of direct union with God.'

The eighth chapter brings us to the Spirit, and to Christ 'our freedom, our advance beyond the frontier of human life, the transfiguration of life's meaning, and the appearance of its new and veritable reality.' The good for which all things work together is 'the beholding of the Redeemer and of Redemption, the attainment of the living Point beyond the point of death, the beginning of that awaiting which is no awaiting, of that not-knowing which is the supreme apprehending, and of that apprehending of sin and death, devil and hell, which is the supreme not-knowing.' Barth regards all who lift up hands to God in prayer as standing under the *Krisis* of the twofold nature of the Church, or under a 'Double Predestination.' As the seed of Israel, they are elected or rejected; as children of the flesh, they inhabit the House of God or are strangers to it. 'In Christ the *krisis* breaks forth. In Him is encountered that by which men are finally established, inasmuch as the roots of their being are lit up, as by a flash of lightning, at the eternal "Moment" of revelation,' when though 'the roots of their existence are deeply buried in the Unity of God,' men encounter in Christ utter desolation because they 'recognize that they are and were and will be established only in God, in the One whom they are not.' 'The inevitable doctrine of eternal "Double Predestination"' is discussed at length. Barth admits that 'the contrast between election and rejection is paradoxical and therefore open to grave misunderstanding.' He does his utmost

to meet the difficulty. 'Our definition of the man Moses as elected and of the man Pharaoh as rejected is repellent, meaningless, and utterly incapable of proof.' Both are servants of the Will of God. One manifests His mercy, the other His hardening. 'The man to whom God shows mercy is the invisible man, the man who is miraculously united with God, the new-born man whose repentance is God's work. And who is excluded from the sphere of this divine operation? Such is the mercy under which we stand.' The seventh chapter closes with the cry, 'O wretched man that I am!' It marks the vast gulf which separates the nineteenth-century conquering-hero attitude to religion from that disgust of men at themselves, which is the characteristic mark of true religion. Jesus Christ is the new man standing beyond all piety, beyond all human possibility. He is the dissolution of the man of this world in his totality. He is the man who has passed from death to life. He is—what I am not—my existential I—I—the I which in God, in the freedom of God—I am. 'Thanks be to God: through Jesus Christ our Lord I am not the wretched man that I am!'

Chapters XII to XV mark 'the Great Disturbance' caused by the problem of ethics. Human behaviour is inevitably disturbed by the thought of God. Repentance as the primary ethical action is the act of re-thinking. 'This transformation of thought is the key to the problem of ethics for it is the place where the turning about takes place by which men are directed to a new behaviour.' The two last chapters of the Epistle concern 'the Apostle and the Community.' The man who attacks Paulinism as a system 'is simply tilting against windmills! he betrays himself as one who has learnt nothing and forgotten nothing. The Epistle appeals to the *Sensus communis*—to the Universal feeling for truth. In the first verses of ch. XVI we have opened out before us a little world of suffering and courage and endurance—in the Lord; a world full of mutual respect and help—in the Lord.' There was once a body of men and women to whom the Epistle to the Romans could be sent in the confident expectation that it afforded an answer to their questions; that somehow or other it would be understood and valued. For this body of men and women it seems that theology—this theology!—was *the* living theme. Their problems, it seems, began where those of so many others—including those of many theologians!—are wont to end. It appears that these spirits were moving over a wide field. In fact, these men and women are more surprising than are the other historical problems raised by the Epistle to the Romans.

The whole polemic of the Epistle is in verses 17–20 of the first chapter concentrated in one blow. 'Beware of the annual market of religious goods with its many busy, glittering stalls!' In this *putting again in remembrance* is the power of that wise frankness and simple reserve which is able to prevent men from being altogether submerged in the teeming multitude of conflicting opinions.

Barth's Commentary was written with a joyful sense of discovery. He says in the preface to the first edition, 'The mighty voice of Paul was new to me.' Each edition has shown how the apostle has grown



more wonderful to him. He says that in the two and a half years that separated the fifth from the sixth edition he had learnt that in Paul there is on the one hand a far greater variety and a far greater monotony than he had attributed to him. Had he to set to work again on the exposition of the Epistle 'much would have to be expressed more carefully and with greater reserve, much, however, with greater clarity and more emphatically.' All this may be in his mind, but those who take the Commentary as it stands will feel that it lights up the whole Pauline masterpiece and abounds in phrases and suggestions that quicken a reader's thought in a quite remarkable way.

J. TELFORD.

### SOME RECENT GERMAN WORK IN NEW TESTAMENT STUDIES

THE great event during the year has been the publication of the first volume of the new *Theologisches Wörterbuch zum Neuen Testament*. It might be called the new Cremer, and in the preface words are quoted from that scholar's preface written just fifty years ago. The new work is being carried out under the general editorship of Professor Gerhard Kittel of Tübingen, well known to some of us by his book *Die Probleme des palästinischen Spätjudentums und das Urchristentum*. He has gathered round him a remarkably able band of scholars. The publication has been going on in parts published at intervals of about two months. But in such a heavy work as this there is much to be said for getting each volume as it is completed and bound. The drawback is the great cost. The first volume (Kohlhammer, Stuttgart, £3 3s 9d.) takes us to the end of the third letter of the Greek alphabet. It looks as though five volumes may be needed to complete the venture, which in its conception and its execution, its scholarship and its outward form, confers distinction upon the country of its origin, its publisher and all the contributors. To indicate the scope and method of the book let us take two examples. There is no more important word for Christian theology than Love. *Agapao* (and its cognates) comes quite early in this volume. This is an outline of the treatment. *A.* Love in the Old Testament. Under this heading we have first an examination of the lexical material, including both Hebrew and LXX, then under five sub-divisions a study of the profane and immanent thought of love. *B.* The words for Love in pre-biblical Greek. *C.* Love in Judaism. Under this we notice first the distinguishing feature of O.T. religion compared with surrounding nations, that religious eroticism is entirely absent. Then Hellenistic Judaism and Rabbinic Judaism are examined. *D.* Jesus. Here we consider first the new demand, then the new situation. *E.* The Apostolic Age: (1) Paul; (2) James; (3) John. *F.* The Sub-Apostolic Age. The other example which we may offer is the exhaustive article which explores the use and meaning of the three words for Sin in the N.T. (*hamartano*, *hamartema*, *hamartia*). *A.* Sin in the O.T.

(1) Lexical inquiry; (2) The legal and theological content of the O.T. conception of Sin; (3) Sin and Guilt; (4) The story of the Fall. *B.* Theological impressions of *hamartia* in LXX. *C.* The conception of Sin in Judaism. *D.* The linguistic use and history of *hamartano* and its cognates before and in the N.T. *E.* Sin and Guilt in Classical Greek thought and in Hellenism. *F.* Sin in the N.T.: (1) Synoptics and Acts; (2) John; (3) Paul; (4) the rest of the N.T. This illuminating article covers fifty-three quarto pages, and then another seventeen pages are devoted to the word *hamartolos*. It would be difficult to mention any work which will provide the advanced student with a more complete equipment for the study of Biblical Theology. He who will patiently work through the leading articles in this incomparable work of reference will learn a great deal about the leading ideas of the Bible, of their relation to other religions, of their development, and of the distinctive Christian teaching.

A book which has a peculiar interest as a revelation of personal thought is Rudolf Bultmann's *Glaube und Verstehen* (Tübingen, J. C. B. Mohr, £1 3s. 9d.). This is a volume of collected essays by one of the most brilliant and provocative writers in the field of New Testament studies in Germany. The special interest of this book is that Bultmann, while an advanced critic of the Christian documents, with a very sceptical tendency, is also after his own fashion a stalwart Barthian in theology. Several of these essays previously appeared in the Barthian periodical *Zwischen den Zeiten*, others we have read before on their appearance in that admirable monthly, *Theologische Blätter*. But of the fifteen essays here offered to us, five now appear for the first time. We must not give a list of all the titles, but for our purpose those of greatest interest are The Question of Christology, The Significance of the 'Dialectic Theology' for N.T. Study, The Eschatology of the Fourth Gospel, Church and Doctrine in the N.T., The Significance of the Historical Jesus for the Theology of Paul, The Question of Miracle, The Christology of the N.T., The Conception of the Word of God in the N.T., The Significance of the O.T. for the Christian Faith.

While speaking of the value of such essays as are in danger of being buried in periodical literature unless republished, we ought to make special mention of two stimulating essays by Professor Hans Windisch, of Kiel, which came out in *Die Christliche Welt*, February 4 and 18, 1933, under the title *Das johanneische Christentum und sein Verhältnis zum Judentum und zu Paulus*. Students of 'Formgeschichte' (which has come very much to the front since we first called attention to that movement in these columns several years ago) will be glad to see the new edition which Professor Martin Dibelius has just brought out of his epoch-making book *Die Formgeschichte des Evangeliums* (J. C. B. Mohr). It has grown from the slim pamphlet of 108 pages which began so great a movement of critical thought fifteen years ago to the substantial volume of 315 pages which now takes account of much that has been written since. In every chapter paragraphs have been added and others have been completely rewritten. But three important chapters have been inserted. In the

original edition there were three classes of evangelic story mentioned, but only two were examined in any fulness, *Das Paradigma*, and *Die Novelle*. Now a new chapter of twenty-nine pages is devoted to *Die Legende*. Next comes a new chapter dealing with a subject to which Professor Dibelius is known to have devoted much research in the last few years. Under the heading *Analogien* he investigates the analogies to the popular method of narration in the Gospel stories to be found in (a) rabbinic texts, (b) Greek writings, (c) the sayings and stories of monks who lived in the desert of Skete in Lower Egypt at the end of the fourth and beginning of the fifth centuries, which are preserved in the *Apophthegmata Patrum*. Another new chapter is that devoted to the Passion Narrative. In the eleventh chapter also he has added to the sections on Form and History, a new section on Theology. Those who think that the Form-history of the Gospels has anything to contribute to our understanding of their growth or to our estimate of their historical worth, will find this new and enlarged treatment of the subject by Martin Dibelius indispensable, but they will read with it the same scholar's article in the *Theologische Rundschau*, 1929, pp. 185-216.

This leads on naturally to the articles which have any bearing on the New Testament in recent issues of that valuable literary survey. Within the last twelve months G. Bertram has concluded his account of research in the field of Septuagint study, Heinrich Sohler has written two articles dealing with the question of the Mandæans, and Hans Windisch is writing two articles dealing with books about Primitive Christianity which have been written in this century. It is a most interesting study to go back to Wernle's *The Beginnings of our Religion*, Pfeiderer's *Primitive Christianity*, and the far greater, but unfortunately untranslated, book with the same title by Johannes Weiss, followed shortly after the war by Eduard Meyer's three curious volumes *The Origin and Beginnings of Christianity*. In an article which will have appeared before these notes see the light, Windisch is to carry on the treatment to the two important books of which the first part has in each case been published recently. In our next chronicle we must give some fuller account of these two books, and Windisch's judgement of their contribution to the subject of Primitive Christianity. The two scholars concerned are Hans Lietzmann, of Berlin, so well-known by his *Handbuch zum N.T.* and by his *Messe und Herrenmahl* and his *Petrus und Paulus in Rom*. He has planned a series of five volumes covering the period from A.D. 1 to 600, *Geschichte der Alten Kirche* (de Gruyter), of which the first volume deals with *Die Anfänge*. This readable book carries us down from the Birth of Christ to the middle of the second century. It gives a brief account of Palestine under the Roman Empire, Palestinian Judaism, John the Baptist, Jesus, the Primitive Church, the Jewish Dispersion, Paul, the Christian missionary Churches, Religious Life in the Empire, the End of Judaic Christianity, the Sub-apostolic Age, John, Ignatius, Marcion, Gnosticism. In sharp contrast with this compact treatment is Dr. Ernst Lohmeyer's *Das Urchristentum*. This Breslau Professor is

devoting seven volumes to a much shorter period. The first volume, *Johannes der Täufer* (Vandenhoeck & Ruprecht), deals with a difficult subject upon which very little good work has appeared in this country, and not very much in Germany. It is interesting to see that Lohmeyer differs from Lietzmann in attributing some value for this subject to the Mandæan writings. Here he is in agreement with the article by Schlier to which reference was made just now.

As one of the earliest articles in this country to deal with the Mandæan question in its relation to the Fourth Gospel was published in the *London Quarterly Review*, we may allude to two other books in which that question occupies some space. A third edition of Walter Bauer's famous commentary on the Fourth Gospel has come out this year, in which he does not recede from the position taken up in his second edition some eight years ago. There, it will be remembered, he made constant use of quotations from Lidzbarski's translations of the Ginza, and the other Mandæan sacred books, as illustrations of a Gnostic vocabulary going back to far earlier times. Lietzmann, and F. C. Burkitt, of Cambridge, in his *Church and Gnosis*, have done a great deal to puncture the theory that the Mandæan books have anything contemporary with the Gospel according to St. John, but the theory still runs its course in Germany. In this connexion we may mention a remarkably learned compilation by the Danish scholar, Svend Aage Pallis, *Essay on Mandæan Bibliography* (Copenhagen and London, Milford). This well-known author of *Mandæan Studies* has written a book which gives an introduction to the subject and a full list of books and magazine articles from 1560 to 1930 which have dealt with the Mandæans.

From time to time in this chronicle we have reported the completion of one after another of the five volumes of the second and entirely new edition of that invaluable encyclopaedia *Die Religion in Geschichte und Gegenwart*. Recently an index volume has been published, which is of great assistance considering the complexity of many of the articles which deal with subjects that are not immediately suggested by the title given in the alphabetical arrangement of articles.

W. F. HOWARD.

### CHRISTIAN IMPERIALISM

IMPERIALISM stands for something more than the extending or maintaining of imperial power. We have witnessed the association of this great and noble term with movements suggestive of the noise of battle and the clash of arms. Perhaps we have been slow to perceive all that God has been teaching in the lifting horizons of the changing years. The elements of mischief by which we are surrounded are not external but internal. The menaces of evil are not from without but within. We need to organize a new spiritual and social discipline. A high patriotism is demanded of us in these stressful days. A golden opportunity is at the door, indeed, this may be the time of our

visitation. As the reformers seized the hour of the awakening of the intellect and conscience of Europe for the proclamation of God, so we must find in the modern 'Movement of the Spirit' the opportunity of Love.

The world is in the straits and difficulties of this present time because it has not learnt to live after the manner of Jesus. Nations must be questioned, 'Is it possible to be Christian and destroy one another in war?' Governments need to look into their laws, 'Are they "Christian" in their spirit and are the methods of enforcing them Christian?' The question for our great cities and towns is 'What would Jesus do if He came to London, Birmingham, Liverpool, Paris or Chicago?' Industry needs to be questioned, 'What about the conditions of work in your factories, workshops and fields; are they such as Jesus would approve?' Churches need to be sure that the people will find Christ within their walls. Homes need to be certain that family life is such as Jesus could sanction and bless. All God's people need to be inquiring 'Am I like Jesus of Nazareth?'

National security does not rest in armaments, battleships, airships and submarines. The real security is in God-filled lives. The greatest service we can render our country is the service of faith. The true imperialist will recognize the supremacy of the soul in the life of man. History and experience alike declare that no other name than that of Christ is given whereby we can have salvation—individual, social, national and universal. If the Kingdom of God is not within men it will never be without. The springs of true well-being are in the hearts of men and women. If we reject Christianity we reject the line of thought that has spirituality for its foundation. Such a rejection would mean for our civilization the hearing of the sentence of doom.

Happily, the period of spiritual values in national and international life appears to be dawning. We are ceasing to see incompatibility between a rich and full spiritual life and the effort to reconstruct society on a truly Christian basis. The standards of a selfish soul-destroying individualism, of wealth for power, of national and imperial development based upon militarism and force have failed us. Christ's standard of life is the one golden secret of peace and progress.

It is our business to take full advantage of the widening and unifying of the life of men, and to interpret the revelation given by God for the establishment of the gracious and redeeming rule of the King Immortal. We are invisibly linked to an unseen realm. True religion beholds by the eye of faith the Empire that ought to be, and looks and works for the day when it shall be. Let us inspire that passion of the Cross by which men are ready to toil and suffer for that full redemption and regeneration of the individual and of the Empire Christ came to effect.

Thus may we hope to witness the emergence of a band of those whose hearts God has touched, and into whose ears God has spoken. A band of men and women who will penetrate anew our social system with the spirit of honour and uprightness. A band of those who will advance into our business world and illustrate how paramount



are the interests of the kingdom that is not meat and drink. A band of those who will go forth into the political arena and prove that in the love of politics one need not lose the love of God.

Along these lines the shadows of the eventide of the world's indifference will burst into the dawn of a great revival and the new reformation will be at hand.

HAROLD ASHBY.

### NON-ROMAN CATHOLICISM

THE emergence of a non-Roman Catholicism, distinct from the main types of Christianity to which Protestants are accustomed, forms the thesis of Dr. Visser 't Hooft's study of *Anglo-Catholicism and Orthodoxy* (S.C.M. Press, 5s. net). This is a frank and conscientious book—a worthy contribution to the Ecumenical discussion; and, incidentally, supplements the themes of articles in the present issue on *Church and People* (S.P.C.K. 10s. 6d. net) and 'The Oxford Movement and Anglo-Catholicism.' It aims to create a right atmosphere for the 'unavoidable discussion' between Protestantism and this distinctive type of Christian faith and life which finds 'its basis and criterion in the continuous "Catholic" tradition, but which is not in communion with the Papal See.'

In *Church and People* the Master of the Temple begins his story with the year 1789. The nineteenth century is thus given an adequate background, with all the surging influences of romanticism and individualism and the new cries of emancipation and progress. In the middle of this tidal wave we see the Church of England, buffeted from without and frequently shaken from within, sufficiently conscious of its power and authority to maintain its identity, and all the time diverting the very floods that threatened its existence into fields that had grown barren for lack of water.

The authorities of the Church of Geneva recently referred to the Archbishop of York as the representative of a Church which belongs to the 'Protestant family' of Churches. In his reply the Archbishop avoided the term 'Protestant' and spoke of his own communion as the 'Bridge Church'—a term apparently designed to correct the mistaken emphasis of Continental theologians on the Reformation element in Anglicanism. But there are real grounds for the suggestion that the present position of the Church of England is not exactly that of a middle position between Rome and Geneva as described by Macaulay.

The Protestant wing, which includes the modernist and the evangelical, insists on individual liberty in matters of faith. This is illustrated by Dean Inge's emphasis on 'the inspiration of the individual' and the undiminished regard of Evangelicals for the priesthood of all believers. And there is the further conception which reflects the influence of the Renaissance. All this is in harmony with the oft-repeated claim that, more than any other, the Anglican Church



embodies the best of the various traditions. Dr. Visser 't Hooft defines the position with as much precision as we may perhaps hope to attain when he uses the figure of a pendulum to illustrate 'the resting-point' of which is represented by a comprehensive and sympathetic conception of the Church, neither 'Roman' nor 'Reformed' not sectarian but peculiarly 'Anglican.' He draws attention, for example, to the Oxford Movement and the various revivals of Evangelicalism in the nineteenth century—the opposite poles of Anglican Church life illustrated by High Church Catholicism and Low Church individualism. What he describes as 'a mild, somewhat rationalistic, individualistic and worldly form of Protestantism' characterized the Anglican Church when the Oxford Movement began. Indeed it seemed as if 'the "Catholic" elements in the Anglican heritage' were gradually disappearing. But Pusey, Newman and Keble were alive, each, in his own way, a spiritual dynamic, and with the Catholic Revival—not without its hardships and reverses—a new and transformed Church of England. The flame of its spiritual passion has not always been adequately appreciated for the movement was by no means content to emphasize the external forms of Catholicism. Indeed Newman himself poured scorn on 'persons whose religion lay in ritualism or architecture, and who played at Popery or Anglicanism.' In their endeavour to inflame Anglicanism with the Catholic conception and to prove that 'our Church teaches the primitive Ancient Faith' the Tractarians left no stone unturned. Through all the tangled skein of English Church history they sought to trace the golden thread of 'an unbroken tradition and an undivided Church.'

This movement can scarcely be described as 'purely' ritualistic. Nor can it be dismissed as 'unintellectual' when it is remembered that such thinkers as Bishop Gore stand in succession to Newman, Pusey and Keble. Indeed its position to-day is that of a movement which claims thousands of lay and cleric intellectuals in all classes of society and a vast army of workers meticulous in their devotional observances but not less passionate in their social and missionary activities. Whatever its significance for the future the claim that the English Church is modified by the Oxford Movement more than by anything else is amply supplemented by impartial critics. 'The Anglo-Catholics have practically captured the machine of the Establishment,' writes Professor Stewart. 'Condemned or sanctioned, the movement is now admittedly beyond all stopping . . . What seemed chimerical a hundred years ago, seems irresistible to-day.'

Various considerations have influenced our author in his view that Anglican Church Protestantism, as a *positive conviction* seems to have lost most of its previous influence and is definitely moving towards a Catholic rather than a Protestant conception of faith and order. During the Malines conversations, for example, both parties apparently arrived at complete agreement on the question of the Sacrament—an agreement which signalized the acceptance by authoritative Anglicans of 'a formulation which was practically undistinguished from the doctrine of transubstantiation.' The English delegates also

conceded that 'the Bible needs the interpretation of the Church before it can be acknowledged as the final standard of faith and doctrine.' And though unable to accept Papal infallibility they yet agreed that 'the supremacy of the Pope should be acknowledged.'

Their attempt to revise the 1622 Prayer Book, the Anglican standard of doctrine and practice, is also significant. And its rejection mainly signalized the rebuke of the State to these Catholic tendencies. This again is still further emphasized by the recent *rapprochement* between the Anglican, the Old Catholic and the Orthodox Churches.

Reunion discussions have definitely disclosed the Catholic trend. Few indeed will question our author's diagnosis that the Church of England has developed from the position of a Reformed Church in which some Catholic survivals remained, to the position of a *Reformed Catholic Church*, and that with this transformation it is now assuming 'a real *via media* between Roman Catholicism and Protestantism.'

In a brief survey of its major characteristics it is noted that Anglican Catholicism means 'a strong sense of the spiritual significance of the visible Church.' It believes the Church is really 'an extension of the Incarnation.' It holds the Catholic principle, *lex orandi, lex credendi*. The Episcopate is the corner-stone of this order and while it does not 'call in question the spiritual reality of the ministries now exercised in non-Episcopal communions, it insists upon the Episcopal order as an indispensable element in a fully Catholic Church.' This continuity of Tradition—the living stream of God's self-communication throughout the history of the Church—is 'the distinguishing characteristic of a Catholic Church.' And its main emphasis is on the *undivided Church*. Moreover, the realization of a full Catholicity means 'nothing less than the reunion of all Christendom into one united body: the desire for reunion is a basic element in the emerging Anglican Catholicism. It belongs to its very essence.' The sacramental life is at the very heart of the Anglican conception of the Church: The Holy Eucharist is 'the climax of Christian worship, the most sacred act in the worship of the Church . . . the regular spiritual food for the believer and it is thought normal that he should be given opportunity to communicate every day.' High tribute is also paid to the contagious influence of its methods of worship and its social activity.

It is held that to most Protestants the Catholicism of the Eastern Orthodox Church is practically undiscovered territory. Its main features include the Easter message, 'the very centre of Christian faith and life': the Resurrection actually happens every time the Easter Service is celebrated. Distinctive in its conception is 'the belief that as God enters into human reality He transforms, transfigures it.' To the Orthodox also the Church is the permanent place of Incarnation. The words of Athanasius, the great Eastern Church-Father, are described as the vital nerve of Orthodoxy: 'God has become man, in order that man should become God.' In its early conflicts the Eastern Church, despite its victory, absorbed many Hellenistic ideas and it is not surprising that Orthodox thought is deeply permeated with Greek elements.

The distinctive character of Orthodoxy is perhaps most clearly revealed in its conception of Church and Tradition: 'The Church is a divine-human society, of which the divine and human, the invisible and visible, the supernatural and empirical elements are inseparable. The Church is a mystical unity of all believers, past, present and future.' Dr. Visser 't Hooft once inquired of an Orthodox bishop 'Have you a large parish?' 'Very large,' he replied, 'for I count the millions of the faithful who have lived and died in my parish throughout the centuries.'

For Orthodoxy the Church as a whole is not merely the guardian of truth. It is the truth. No particular aspect or organ but the Church itself is infallible. It is of the essence of Orthodoxy that it makes for the realization of a visibly united Church. And while it conceives itself as 'the Church of Christ, which alone conceives the true Orthodoxy—the pure, undefiled truth handed down from the days of the Apostles and the early Church of the Fathers and the Council,' it yet holds that 'the grace of God may work in other Churches, and that only the totality of all the Churches together represents the fulness of the Body of Christ.'

The Œcumenical significance of non-Roman Catholicism is concerned with the Catholic family outside the Roman Communion: Anglicanism, Orthodoxy, and Old Catholicism—the Churches separated from Roman Catholicism at different periods but united in the Union of Utrecht and now considered as the Western counterpart of Eastern Orthodoxy. Signs of a recognition of more substantial unity between these groups are not lacking and Dr. Visser 't Hooft thinks it not improbable they are already laying the foundation for the appearance of a third main form of Christianity which will be distinct from Roman Catholicism as well as Protestantism. He notes also that it is 'the essence of all Catholicism that it seeks the manifestation of the Oneness of the Body of Christ' and that the dominating motive in the *rapprochement* of Anglicanism and Orthodoxy is to attain a more visible expression of this Catholic ideal.

It is significant of their present relations that, notwithstanding their differences, the Church of England and the Old Catholic Churches have agreed upon full Intercommunion, each believing the other to hold all the essentials of the Christian faith. This, however, does not apply to Orthodoxy.

The Lambeth Conference of 1930 discussed questions of faith and order, notably apostolic succession, the conception of the sacrament and Church discipline. High hopes were raised in Anglo-Catholic circles but Evangelical Anglicans and Free Churchmen were not without concern lest these approaches towards Catholic concentration should retard Home Reunion with the Protestant Free Churches. S. F. Cragg, for example, declared the life and practice of the Orthodox Church to be incompatible with the life and practice of the Church of England as a Protestant Reformed Church, while Dean Inge voiced the Liberal-Anglican view in his reference to the possible union as 'the joining together of a living prisoner to one who has died.' As

yet, however, the discussions must be regarded but as preliminary steps. Dr. Visser 't Hooft sees in the possible emergence of an articulate type of Christianity, neither Protestant nor Roman Catholic, a fact of far-reaching significance for the whole future of Christianity.

The attitude of Rome to non-Roman Catholicism is interesting: Whatever hopes were entertained of converting Anglicanism or Orthodoxy *en bloc* appear to have vanished, though their zeal to capture strategic positions and to win individual converts remains undiminished. In 1896 the Pope declared Anglican orders, and by implication the sacraments too, to be invalid. And after the Malines conversations His Holiness peremptorily closed the door when it was officially stated that 'the Pope would not countenance the taking up of further discussions.' Rome remains adamant and will bate no jot of its exclusive claims. Thus the present situation also suggests that while Orthodoxy and Anglicanism may yet become conscious of a common identity as Catholic Churches they make but little progress with Roman Catholicism on the one hand or Protestantism on the other.

It now seems improbable that future Ecumenical discussions will be concerned merely with Roman Catholicism and Protestantism. A new partner representing the Catholicism of non-Roman Churches demands a voice. And though less rigid and less intolerant, it will be not less zealous or less insistent than the Roman Church itself in maintaining its historical continuity.

In all Ecumenical discussions it is quite reasonable to assume that no Church holds a monopoly of truth or can establish infallible claims. And it is not less reasonable to suggest that in any movement towards the reunion of non-Catholicism and Protestantism each Church may make a specific contribution. A sympathetic approach will facilitate a clearer understanding of each other's points of view and secondary considerations will be less likely to obscure issues of paramount importance. Dr. Visser 't Hooft's frank discussion of both Protestant and non-Roman Catholic misunderstandings renders his book of vital importance. He refers to the attitude of certain 'modern,' 'progressive' and 'liberal-minded' Protestants who conceive everything Catholic as outworn, antiquated and static, and who contrast these qualities with the glorious vigour and up-to-dateness of their own Churches. And he thinks we should not complain if we are reminded that 'there is a more trustworthy standard of truth than the *Zeitgeist* or the last fashionable philosophy.' He himself is an unrepentant Protestant, yet he feels compelled to recognize that 'the Catholic type of Christianity proves itself to-day one of the most living and active forces in the whole Christian world.' Other misunderstandings include the idea that 'Catholicism leads to a blind acceptance of tradition rather than to personal faith,' and that 'non-Roman Catholicism is necessarily "magical" in its conception of the Sacraments and "ecclesiastic" in its conception of the Church.' Of non-Roman Catholic misunderstandings he notes that many hold convictions similar to that expressed by Newman: 'the spirit of Luther is dead, but

Hildebrand and Loyola are alive.' Here, indeed, is revealed 'a curious tendency to avoid real discussion by announcing the approaching death of their opponent.' Another amazing error is the assertion that 'Protestantism is nothing but religious individualism and relativism.' But to hold this seriously is surely to confess 'complete ignorance of the main tenet of the Reformation: to liberate man from human ties in order to bind him more definitely to God.' He quotes also the most wide-spread misunderstanding that Protestantism is nothing but 'an attempt to check the tendency to corruption and degradation which attacks every institutional religion.' This is manifestly incorrect in view of the positive challenge of Protestantism.

Dr. Visser 't Hooft gives a negative answer to the question, 'Does Protestantism take the visible Church seriously?'—a question non-Roman Catholicism persistently asks of Protestantism. He reminds us that to take the Church seriously is more than to be concerned over questions of order and organization. It is to see it 'as the normal channel of God's grace—a particular gift of God, an indispensable element of His plan of salvation,' and he is convinced that the evaporation of the visible Church has done irreparable harm and often degraded the Church to a simple association for the culture of the religious life. He further reminds us that the Reformers maintained that faith in the visible and invisible Church are one; that Luther, for example, spoke of the visible Church as 'the mother which bears every Christian.' He also discusses other questions, raised by Anglicans and Orthodox, implicit in the above: Are Protestants sufficiently aware of the existence of a common fund of Christian tradition? Do Protestants really desire visible unity? Do they see the spiritual significance of the actual reunion of separated Churches? And do they realize the centrality of the sacraments?

He holds that only as we honestly face the Catholic challenge are we entitled to ask our Protestant questions of our non-Roman Catholic friends: 'Do non-Roman Catholics recognize the full implications of the Sovereignty and Holiness of God?' And he introduces an illuminating discussion with the following statement of the Protestant position: that nothing in the world, however worthy of reverence it may be, neither Church nor tradition, neither sacrament nor human faith, can ever take the place of the living God Himself.

The critical issues involved in future Oecumenical discussions are discerningly set forth. No difficulties are shirked, indeed he insists throughout on the gravity of the differences to be composed. And it would seem that by his comprehensive grasp of what each regards as vital and fundamental, as also in his delicate and sympathetic appreciation of differing attitudes and varying shades of thought, he has rendered conspicuous service to non-Roman Catholics and Protestants alike.

Moreover, he does not forget that all disagreements concern the interpretation of one and the same subject—that neither side questions God has spoken to man in Jesus Christ; that indeed Protestantism and non-Roman Catholicism are 'not engaged in a quarrel between



themselves, but rather in an effort toward deeper understanding of something which transcends them both.' This was stressed by the Bishop of London in his Greeting to last year's Methodist Conference: His Lordship referred to the discussion on Church Union held at London House twenty years ago when High Churchmen, Evangelicals and Methodists exchanged views and discovered many points of agreement. He had felt disappointed that this Union had not been consummated until he realized that Methodist Union had to take place first. But he added: 'Now is the time for further Union. Let us start again from the splendid basis now attained and seek further reunion'.

Dr. Visser 't Hooft concludes a vital and timely book with two further considerations: He quotes the words of Father Kelly of Kelham: 'What St. Paul said of human religions is equally true of our schisms; "The times of ignorance God winked at, but now commands all men everywhere to repent." . . . I do not think men are ever wholly wrong, except in thinking they are wholly right.'

He believes that Ecumenical discussion should be continued in the simple faith that in preparing the way for the Re-united Church we are preparing the way of the Lord. Our Lord calls us to fulfil His great ideal. And He Himself will prove our inspiration and our guide.

B. AQUILA BARBER.

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### THE UNDYING FIRE

Now that what the experts claim to be the most ancient human remains as yet unearthed have been discovered in circumstances which show their original possessor to have been already a user of fire, it can be stated that there are at least three mental characteristics apart from which human existence is not known, viz., the use of speech, the use of tools, the use of fire.

Sir James Frazer, in his *Myths of the Origin of Fire*, tells us that there appears to be no well-attested case of a savage tribe ignorant of the use of fire or of the mode of producing it. There are stories, however, of a time when men were without fire, and this leads Sir James to postulate three human stages, the Fireless Age, and Age of Fire Used, and the Age of Fire Kindled. In view of Dr. Pei's discovery of hearths at so remote a time the myths of a Fireless Age must be regarded as the products of primitive speculation rather than witnesses to such a state of things. Indeed Frazer's second Stage, the Age of Fire Used, must have been rich in speculation, for fire, so terrible a master and yet so useful a servant, must have been a matter of intensive pre-occupation until methods of kindling it and keeping it had been discovered.

The lightning, the forest fire, the active volcano, are phenomena which possess in the highest degree that quality called 'Numinous,'



by which religious feelings are stirred even if not originated as some would have us think. Even when man came to possess ways of kindling fire the mystery was not dissipated. When by the shaping of his flint tools in knapping one stone upon another a spark flew, or when by the friction of two sticks he produced fire, man would not presume to think he thereby created fire; rather by magic he had obtained something of the 'mana' or power that lies behind and within all things. And whilst eventually utility largely ousted sacredness as the motive for keeping the fire burning, there is good evidence that the original motive in fire-tending was religious. For instance, Sir James Frazer tells us that the Oraons, of Chota Nagpur, do not ordinarily esteem fire as sacred, and they used the fire-drill until matches were introduced. But lightning happened to fire a stack beneath a tree. Thereupon the Oraons assembled and decided to extinguish all their fires and re-kindle from the fire sent from Heaven.

Let us briefly endeavour to form a judgement as to the influence of man's experience with fire upon human thought and religion. It is outside our scope to present the mythological material which is requisite for the formation of our opinions; but the study of it embraces the following fields of inquiry:

(a) Customs connected with ceremonial fires kindled at Easter, Midsummer, and Yuletide throughout Europe. For instance, the Beltane Fires of Scotland at which the old fires were all extinguished and fire was kindled anew by friction. 'In spite of the thin cloak of Christianity thrown over these customs by representing the new fire as an emblem of Christ and the figure burned in it as an effigy of Judas we can hardly doubt that both practices are of pagan origin.' And Sir James Frazer truly adds: 'neither of them has the authority of Christ or of His Disciples.'

(b) Customs of the near East, over-laid by the Eastern Church in a similar manner, the most striking of which is that of Easter Eve at Jerusalem at the Holy Sepulchre. The most recent account is perhaps that given in Luke's 'Anatolica.' The miraculous fire descends from Heaven and kindles the candle held by the Patriarch as he wrestles in solitary prayer. He then emerges and imparts the fire to the waiting multitude who receive it with transports of joy and excitement.

(c) Customs of the New World. We are told that the Incas of Peru extinguished fires at the Summer Solstice and obtained 'New Fire' from the sun by a concave mirror. The social function of the sacred fire is brought out by the saying of an Iroquois Chief in 1753 — 'When the fire goes out at Onondaga we shall be no longer a people.'

(d) The two higher religions of fire worship with their Gods are Agni of Hinduism and Atar of Zoroastrianism represented by the modern Parsees. Agni is the most complete instance of the divine personification of fire, which purges sin, burns away the guilt of the body, and gives immortality. To the Brahman the Self is a fire. In the Upanishads sparks and fire are as souls to Brahma.

The Persian faith differs from the Indian in this respect in that the burning of the dead is abhorred. The Sacred Fire may not be polluted. And Atar is not as completely identified with fire as Agni. Symbolism has not passed into identification. The Indian Tribes seem radically to have modified their inheritance when they migrated into their sub-tropical climate. Fire became for them the consumer of sacrifice, which he bore to the Heavenly Ones and with the new function received the new name Agni—(cognate with 'Ignis') the holy fire. But in Aryan days the sacrifice was not burned at all. Dr. Moulton, following E. Lehmann, shows how Atar was the great purifier who illuminated the night, kept off bitter cold and wild beasts, destroyed noxious and devilish powers. Thus Atar gave his name to the Latin Atrium, the room that contained the hearth. The conception at its purest is given by Zoroaster himself, who made fire the foremost emblem of Deity and the instrument of the eschatological 'Regeneration.'

(e) The fire philosophy of Greece, from Heraclitus to the Stoics, shows the symbol running to seed in speculation with an ever-dwindling moral significance. Its earliest expression was its best. As Prof. James Adam tells us, Logos, as first taught by Heraclitus, meant cosmic reason universally diffused, in nature and in man; 'ever-living, ever-thinking fire.'

(f) In the Hebrew Scriptures fire symbolism occupies a very subordinate place as compared with the surrounding cults against which the Prophetic Faith maintained itself. The worship of Moloch and Baal witnessed to by the Old Testament appears ever as a dark shadow side by side with the religion of the prophets, sometimes exercising its seductive influence upon the Hebrews, and being rebutted ever and again by an heroic and sometimes lonely figure. Doubtless for the early Hebrews, like the other Semitic Nomads from whom they emerged, deity rode upon the storm and was manifested in the lightning. The vicinity of an active volcano may have been an occasion for the enhancing of the conception, as the description of the giving of the Law at Sinai suggests. But whether the original prophetic symbol was lightning or volcanic eruption, the essence of the prophetic utterance is that Jehovah is the Absolute Ground of moral sanction. The God of Israel is described as Everlasting Burnings and Devouring Fire. Later generations, unable to rise to the awful sublimity of this conception of the moral government of mankind used these figures of speech for grotesque purposes. In Rabbinic decadence, and again in mediaeval ignorance they resume the material literalness which they had before the Prophets transformed them, and come to describe the Jewish Gehenna and the traditional Hell. The Gehenna, or Valley of Hinnom, which before Jerusalem fell to the Hebrews had been the *locus* of fires to Moloch, had since become Jerusalem's incinerator or rubbish destructor; and Jesus, in using the term, revives the original prophetic significance of purging flame.

The 'Undying Fire' in the Jewish and Christian revelation is

an active spiritual and moral principle utilizing the symbolism and language of the crude fire-worship which co-existed beside it (the Moloch and Baal worship of early Palestine and the infectious Magianism of classical time) without for one moment confounding the spiritual with the physical.

Mr. Stacey Waddy has very convincingly shewn by evidence drawn from the Psalms that the vision which was at once the setting and climax of the Temple liturgy took the form of a *fire theophany*. He reminds us that the Psalter, and all that it implied, was taken over for Synagogue use from the Temple services. It was the thought of 'seeing God,' whether in Temple or in Synagogue, and whether left in the physical symbol, or translated into the spiritual idea, that dominated the Jewish worshipper's mind.

Now the fact of absorbing interest in these fields of inquiry is that we find a higher and a lower attitude toward the fire symbolism—we find parallel but independent and mutually exclusive conceptions. In the lower, indeed, 'symbolism' is a misnomer, for the identification of subject and object seems to be complete, without distinction and without overlap. The fire actually *is* the divine principle; in dealings with it one may obtain divine powers on the magic principle. In the higher attitude there is no trace of magic, the fire is symbolic; whilst it provides practical, religious, and philosophic concepts, the terms are used freely and do not limit or cramp the concepts to which they are applied.

Now according to the naturalistic hypothesis, the higher has come out of the lower, by a natural evolution, precisely in the same mindless way that the higher forms of life are alleged to have arisen from the lower forms according to Darwinian evolution.

When a reader first approached Sir James Frazer's vast collections of myths, *The Golden Bough*, he hoped continually for some guiding principle, some element of interpretation from the author who led him through these jungles. He had to wait, however, until 1909 when in *Psyche's Task* Sir James Frazer set out to give his interpretation, to become, as he says, devil's advocate—to show that superstition, among certain races and at certain times has contributed to the establishment and maintenance of civil order and in particular to respect for (1) government, (2) private property, (3) marriage, and (4) human life. He holds that the customs and institutions upon which society rests were all founded upon baseless superstition; but that if an institution is good in practice it will eventually find a more solid foundation in reason. 'More and more, as time goes on, morality shifts its ground from the sands of superstition to the rock of reason, from the imaginary to the real, from the supernatural to the natural.' Sir James here gives what is surely a very naïve acknowledgement of right and justice and morality. What a paradox! No man has surpassed Frazer in collecting evidence for the evolution of these ideas, and having disposed of all the grounds of these ideas as baseless superstition, he yet retains the ideas themselves. When Frazer speaks of the 'Rock of Reason,' does he mean that *utility*

is the final ground of morality? Or, does he, after all, repose upon intuition?

Is not the riddle of morality best understood as consisting of intuitive right supported by superstitious pretexts? Are not the myths best regarded as rationalizations of intuitive attitudes which safeguard the highest interests of individual and community? They are the early attempts of the lagging reason to account for the *fact* of the moral sense—that same fact of conscience to which Sir James Frazer bears testimony equally with the primitives whose myths he has collected for us. We are liable to confound the unchanging fact of man's moral and spiritual nature with the myths in which it is enshrined. To an age that rejected the concept of Revelation as irrational the myth was beneath contempt. Since, however, the most trivial dreams have come to be studied as an index of the individual mind, myths have received a new valuation as folk—or race—psychology and indeed appeared to be sane and even austere by comparison. Myth has been well defined as the earliest form in which the mind recognized the universe and things divine. Whilst we would not support a mythical theory of Revelation, it does seem true to say that primitive myth has provided the alphabet for such a Revelation. Such myths were grist to prophetic minds, and checked by a moral standard intuitively perceived, they gave form and pattern to the earliest messages by means of which mankind has been uplifted and directed.

Let us compare the attitude of another influential worker in primitive thought—E. Westermarck, in his *Origin and Development of Moral Ideas*. 'Society is the birthplace of the moral consciousness,' he tells us, and we readily assent. The first moral judgements expressed not the private emotions of isolated individuals but emotions which were felt by the Society at large; tribal custom was the first rule of duty. He conceives of moral judgement resting essentially upon emotion, but 'the contents of an emotion fall entirely outside the category of truth.' Having stated this view his work consists in illustrating it from world-wide sources, ancient and modern. But has he taken us one step nearer the solution of the question, Whence comes conscience?

Is it to be a foregone conclusion that this emotion which reinforces the sense of right and wrong may not be the manifestation of a deeper reason, far beyond the scope of the mental powers of primitive man, for the safeguarding of the highest interest of the individual and his group? Admittedly the standard of right and wrong has varied with time and place and may continue to vary; but the strength of the commendation or condemnation of the 'ought' or 'ought-not' is a *constant* of human nature. That this lamp of conscience is kindled from the central Fire of the universe—that man is a microcosm whose moral sense reflects the macrocosm—is the essence of intuitive morality.

We are suffering a spate of literature which denies that the universe has room for moral and spiritual values, and which quotes the great

folk-lore writers as authority for their denial. It can hardly be gainsaid that the enormous influence of such a work as *The Golden Bough* has been to create the inference that the religions of mankind up to and including Christianity are the product of a naturalistic evolution. This influence, sown upon the ground already prepared to receive it, by the trend of biological science since 1859, shows itself to be almost irresistible in circles where popularized science is the thing.

Yet the whole theory of the origin of the higher religions from the lower is without any foundation. In no case can any steady transition be shown in that direction apart from the necessary (and perilous) reinterpretation of the lower cult in terms of the higher, although in innumerable cases the higher sinks down to the lower. In every case the initiation of the advances in the historical religions has taken place in the mind of some prophetic soul in communion with the great Mystery.

If it be urged that the intuitions of morality and the ideals of the prophets must be referred to *some* source—even as man himself must be assumed to have emerged at some point from mere animal forbears—the answer seems to be plain, that man's essential humanity is maintained by keeping open the approach to that non-material Source which constituted him man by making him a microcosm.

Like the light kindled, not by human hands, so the true light has ever come, witnessing to man's participation in the spiritual Source of all things.

The choosing of a symbol and utilizing it as a means of distinguishing the self from its physical medium is the act of a religious genius and initiator. The loyalty to truth, the responsiveness to ideals, the capacity for inspiration, are qualities which have nothing in common with the impersonal and material and cannot be derived from them. But the higher did not 'evolve' out of the lower; it appears only as the product of that spiritual creativity which visits and renews our human life and is lost when its autonomy and independence are disavowed.

On the other hand the path of the higher religions is strewn with the products of degeneracy and decay, due to the loss of that spiritual vitality which annexed and 'baptized' the symbols of the lower cults. When those symbols, once conquered and uplifted, are claimed again by magic and superstition, discredit and ignominy overwhelm the Faith which had dared to use them in its nascent strength. Again and again it has happened that those in search of the 'origins' of Christianity have come across such shipwrecked regalia of the ancient gods and have proclaimed, 'Here is the origin of the Christian Religion!'

A typical and recent case is that of the Mandæan influences, in which some thought they had found the true sources of John's Gospel. But now the Mandæan documents are said to reveal the 'Christianizing of an oriental Gnosis, not the Gnostic background of early Christianity.' (See W. F. Howard, *Fourth Gospel in Recent Criticism*, p. 172.)



On these lines we aver that the naturalistic account of religions fails to account for the facts to be explained. But more than this. It appears that the way is open to a true doctrine of revelation, if only this is held in the sense that artists, poets and prophets have ever held it, and not crabbied by verbalism and literalism. The fire symbolism may still express for us its ancient message, that man's true nature, combining imagination and reason and will and love, is kindled from above, and is dependent upon a Somewhat underlying and transcending the universe that is not utterly alien to himself. Christianity has dared to take this symbol and express it in personal terms.

J. PARTON MILUM.

### THE RUSSIAN PAGEANT<sup>1</sup>

DR. RICHARDSON is Montague Burton Professor of Industrial Relations in the University of Leeds. He visited some of the chief centres in European Russia during the summer of 1932 in order to investigate industrial and labour conditions, the trade union movement, social insurance and standards of living. He was allowed to go about his work in the provinces both of the north and south undisturbed. 'I was free in deciding my itinerary and programme of visits, and good facilities were afforded in making arrangements.' The results of his investigation are set forth in typescript for his personal use, but, 'as it is by the accumulation of data and impressions by many observers that the true significance of the Soviet experiment and the trend of its evolution may be understood,' he is distributing copies of this document of nearly 120 pages, *quarto*. Beyond the subjects that are the main topics of discussion there are brief chapters on Religion and War which, to some readers, will be more attractive than some of the more technical details, important though these are.

Russia is a country slowly emerging out of conditions that fall far below the standards of custom and convenience that obtain in the leading European countries. The standard of living of industrial workers there to-day, so far as its relative value can be expressed in material terms, is about fifty per cent less than that of Britain. But Russian standards have always been much lower than those in Britain, and the Russian workman does not feel the need of many things that the workers of other countries have come to regard as necessities. The population can be roughly divided into three sections—industrial workers, agricultural workers, the deprived classes. The last-named, the survivors of the old regime, live under most distressful conditions. When the boast is made that there is no unemployment these are left out of the calculation. Their poverty and misery are extreme. Of the other sections 'the urban worker has been better treated and better understood than the peasant, and much greater efforts have been made

<sup>1</sup> *Impressions of Soviet Russia*. By J. Henry Richardson, M.A., Ph.D. (Privately circulated.)



to improve his labour conditions.' The tendency has been to deplete agriculture both as regards workers and products in order to carry out quickly the plans for industrial expansion. This involved a serious strain upon the agricultural community.

In industry there is endeavour to erect modern factories with the best equipment obtainable, and to provide improved housing conditions for the workpeople. There are bound to be evidences of defect; inefficient workmen in charge of valuable machinery do damage until they have learned their jobs; but the progress in acquiring industrial skill has been considerable. The new factories have necessitated city planning, in one case on the scale of provision for a population of half-a-million. Men and women work together, yet in practice the women engage in the lighter tasks and earn less money. The difference in their earnings is actually as great as that which obtains in other countries. Communal life is encouraged—the newest houses have no separate kitchen or larder provided. The trade union system is of a different order from that obtaining elsewhere. It is comprehensive. It exists to guard the interests of the Government, and especially to see that the planned production is achieved or exceeded, as well as to operate educational, insurance, and social welfare schemes. The agricultural community does not share its benefits, although even here there are some social welfare schemes in vogue. One feature of the industrial policy is its system of holidays with pay. The aim of the Government is to make the country self-supporting. The goal, however, is a long way ahead.

Dr. Richardson can see no danger coming to the country from threatened economic blockades; if one country withholds its goods, other countries will readily step in with supplies; neither does he believe that expanded industrialism will result in flooding the world's markets with Russia's goods. The first object is to increase the country's industrial equipment, and 'dumping' will be done only with this end in view. Growing production will be needed mainly at home to raise the standard of living. Russia to-day is organized for materialistic expansion with as keen and intense passion as nations organize for war. War with other countries is not wanted—not for the present, at any rate.

The attitude towards religion is difficult to describe with any assurance of veracity. In the rural districts churches are maintained and services still held. In the industrial areas the churches are closed, devoted to other purposes purely secular, or demolished. But beautiful architecture is protected. The anti-religious crusade is against the Orthodox Church because of its former support of the ruling classes, its anti-social sympathies, and its favourable attitude to war in the past. Nonconformist forms of religion are still active. The State professes tolerance.

The value of Dr. Richardson's notes is that while he is only an observer, he is appreciative as well as critical. Indeed he is only critical where he can assemble evidence in support of his criticisms. He endeavours to explain the meaning of a movement that has

become a religion to millions of people. These are a minority but they rule the destinies of Russia. Their power is supported partly by what they aim to accomplish for social welfare and partly by keeping the majority ignorant on vital matters of world interest. It is very evident that Christian people must study this movement seriously. If their attitude is not to be that of direct and undiluted antagonism—and how this can be, if the doctrine that God is creator and governor of the world is still believed, is difficult to see—then some sort of comprehension in the Christian scheme of things must be attempted. And this must be based on understanding. The Russians smashed what was a sorry scheme of things. Whether they have builded nearer to the heart's desire is another matter. Material content can never be the ultimate goal, if this be God's world. Christianity ought to be ready to help towards that goal—to declare the reality that man is spirit as well as body and mind in the day when Russia re-awakens to the fact that man can not live by bread alone.

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J. C. MANTRIFF.

*Christian Social Reformers of the Nineteenth Century.* Edited by Hugh Martin. (Student Christian Movement. 3s. 6d.)

The Torch Library, to which this volume belongs, is a neat pocket re-issue of outstanding publications of the Student Movement. Archbishop Temple writes an Introduction on the Christian Social Movement and the ten brief biographies begin with Howard and Wilberforce, include Earl Shaftesbury, Charles Dickens, Florence Nightingale, and close with Scott-Holland and Keir Hardie. Dr. Temple expresses the conviction which we all share that Christians must 'press forward the application to our actual social order of the social principles inherent in the Gospel' and the ten biographies show how these principles have been applied by outstanding philanthropists of modern times. It is not merely an interesting study of noble social service but one that is stimulating and inspiring as well.

*The Song of Songs, Arranged Conjecturally as a Lyrical Drama,* by John L. Patterson, M.A., Litt.D. (University of Louisville) seeks to present this great poem without intentional perversion of its meaning and structure. Its verses are distributed among the speakers with scenes suggested. 'The poet-compiler drew his fundamental material from traditional cults and songs of the Hebrews and other Oriental peoples by whom they were influenced.' The connecting motif is expressed in the terms of Spring, Song, dance, fruits and flowers. The bride, a peasant girl passionately in love with a young shepherd, dreams that she is carried off to Solomon's harem. The *Song* might have been staged in the early Greek theatres, and Dr. Patterson thinks that a poet of later date recognizing its dramatic possibilities, 'under Greek influence interpolated the choral verses and introduced the second chorus for that purpose.' The monograph will be studied with keen interest and pleasure.

# Recent Literature

## THEOLOGY AND APOLOGETICS

*God and the Astronomers.* By William Ralph Inge, K.C.V.O., D.D., F.B.A. (Longmans & Co. 12s. 6d.)

The Warburton Lectures have Old Testament prophecy and the errors of the Church of Rome as their prescribed subjects. The Trustees, however, were willing to allow Dean Inge more than usual latitude and he claims that his theme is really prophecy though not quite the kind which Bishop Warburton had in mind. He is concerned with the prophecy of Modern Science about the ultimate fate of the world we live in. Eddington maintains the most certain truth of science to be that the whole universe is steadily and irrevocably running down like a clock. That is the picture which entropy draws. Dean Inge is convinced that the classical tradition of Christian philosophy, the perennial philosophy, is not merely the only possible Christian philosophy, but is also the only system which will be found ultimately satisfying. His main object is 'to state and defend the proper attitude of a thoughtful Christian towards the world of space and time, of change and flux, of birth and death.' The wonderful pageant of existence with its inexhaustible marvels of wisdom and beauty is now spread out more clearly before us than ever. 'God is revealing Himself to our age mainly through the book of Nature, fresh pages of which are opening before us nearly every year. I have no doubt that this knowledge is given us for a purpose. Science has been called by Baron von Hügel, the *purgatory of religion*. The study of nature, he means, purifies our ideas about God and reality.' The world is the expression of God's mind, and the field in which His thoughts and purposes are being actualized. Whatever we can learn about nature teaches us something about God. The problems of space and time are discussed with much detail. The Dean thinks they are not intelligible in and for themselves. Their meaning and value are non-spatial and non-temporal. The important chapter on 'God in History' reaches the conclusion that 'the purposes of God in history are finite, local, temporal, and for the most part individual. They all seem to point beyond themselves to the "intelligible world," beyond the bourne of time and place.' Our Lord's life was full of the purest affection, the most dauntless intellectual sincerity, simple love for all things bright and beautiful. Those three values, taken together, are a very full revelation of the nature of God. God is both in us and out of us; He is both immanent and transcendent. 'We are to become what God meant us to be, partakers of the divine nature, which is immortal. A well-lived life is the sacrament of the thoughts which He means to express in this manner.' The last chapter

on 'The Eternal World' discusses Spiritualism, re-incarnation, nirvana and kindred subjects. The conclusion is that of the Fourth Gospel which 'is full of this doctrine of eternal life as identical with the knowledge of God, as a higher state of existence into which we can enter, at least in a measure, before we pass through the gates of death.' We owe much to Dr. Inge, and these lectures are not the least important and arresting of his contributions to a reasoned and reasonable faith. T.

*The Relevance of Christianity: An Approach to Christian Ethics.* By F. R. Barry, M.A., D.S.O. Fourth Edition. (Nisbet & Co. 10s. 6d.)

This book has had a great welcome, and no one can study it without feeling its force and timeliness. It has taken shape in speeches, sermons and articles, its substance has been given as lectures in Union Theological Seminary, New York, and in the third edition parts of it were rewritten. We expect much from the late Vicar of St. Mary's, Oxford, and it is great gain to have such a view of life and of the relevance of Christianity now represented in the commanding pulpit of Westminster Abbey. The first seven chapters discuss the Problem of Modernity, Religion and Life, the Ethic of Jesus and Doing the Will of God. The last four chapters apply the theory thus established to the problems of the Family, Citizenship, Spending and Giving and close with a consideration of The World to Come, which reminds us that whilst the Spirit of Man is designed for eternity, we must accept the gifts and opportunities of this life with reverent gratitude. 'For the Spirit is disclosed to our spirits through those manifold values and interests which are the substance of Spiritual life.' The moral chaos of our generation calls for such an investigation of the relevance of Christianity to the world we live in. We all agree that 'nothing matters more to the world and to the cause of the Divine Kingdom than that the Christian faith in England should again establish itself creatively at the heart of our people's daily life and interests.' Christianity is the one religion which has really believed in the common man. 'The life of Christ, and His death and resurrection, made the holy God of the Old Testament a transfiguring and redemptive reality in man's moral and religious experience.' The application to family life, to citizenship, to wealth and the standard of life in the second part of the volume provides material for the formation of a wise judgement on marriage, divorce, political conduct and economic questions. Canon Barry does not ignore the difficult problems but handles them frankly and helpfully. His section on 'Worship and Christian Ethics' lays stress on 'the enthronement of worship as the living centre of Christian experience, gathering all the values of life within the shrine of religious consecration, cleansing and enriching the good things as they are uplifted in religion—their fairest flower and their sanctification.' It is a noble addition to the great *Library of Constructive Theology*. T.

*The Church of Israel.* Studies and Essays. By the late Robert Hatch Kennett, Edited with an introduction by S. A. Cook. (Cambridge University Press. 12s. 6d.)

Professor Kennett was for more than forty years an enthusiastic teacher and preacher who was fearlessly independent but knew how to make the Old Testament real in a striking way. 'His religious sincerity and his "advanced" criticism were of one piece; and he inspired men, and filled with enthusiasm even those who, it may be, could not grasp or accept his particular critical views.' Kennett was born at St. Lawrence-in-Thames in 1864 and as a boy had made up his mind to take Holy Orders. He won a Hebrew Scholarship at Queens' College, Cambridge, from Merchant Taylors' School in 1882, was ordained, and appointed Chaplain and College Lecturer in Hebrew and Syriac in 1887, became Regius Professor of Hebrew and Canon of Ely in 1903 and died on February 15, 1932. His editor and old pupil, says he was firmly assured of the permanent value of the Old Testament, and insisted that we should teach its 'spiritual force' not less than its 'physical anatomy.' He held that it must be judged in the light of its times. Many things which shock our conscience also shocked the great prophets. In Palestine the religion of the Canaanites was gradually eliminated by that of the invading Israelites under the leadership of the great prophets. They captivated Kennett and he seemed to wear their mantle. To him they were authoritative, creative figures who, however, did not regard themselves as innovators. This selection of his Studies includes his article 'Israel' from Hastings' *Encyclopaedia*; his *Deuteronomy*, and the booklet on *Sacrifice* and various sections of his writings on The Grammar of the Old Testament; Old Testament parallels to Christ and the Gospels, and a study of the Last Supper which has been widely appreciated. It is richly suggestive work in which a lifetime of scholarship is condensed. The legal kernel of Deuteronomy (chs. XII-XXVI) marks a new epoch in Palestinian religion; the preface shews a religious development still more wonderful. The study of the Last Supper insists strongly that Christ's words on that memorable night were meant to be intelligible to the disciples then and there. Any allusion to the mystery religions may be safely ignored when inquiring into the meaning of the Institution of the Holy Communion in the Upper Room. Many will be thankful for such an opportunity as this volume gives to sit at the feet of a great master of Old Testament study.

*Recent Developments in the Textual Criticism of the Greek Bible.* By F. C. Kenyon. Being the Schweich Lectures for 1932. (Oxford. 6s.)

The general purpose of the Schweich Lectures is to bring before the educated public the recent results of studies carried out in the field of the Old Testament. The series was begun in 1906, by the late Dr.

S. R. Driver, with a lecture on 'Archaeological Research in Relation to Biblical Study.' Since 1906 the field has widened enormously, and the new knowledge of the Hittites, Babylon, Egypt and other 'Bible lands' and peoples has been duly chronicled, much of it unsuspected while Dr. Driver was still with us. Dr. Kenyon has broken new ground. The term 'the Greek Bible,' indeed, includes the Septuagint translation of the Old Testament; but the bulk of the volume deals, as is only natural, with the New. To many students of the Greek Testament, the examination of the text probably seems the least interesting part of their work; but Dr. Kenyon gives it a fascination all its own. The work of Westcott and Hort, which appeared at the same time as the Revised version of the New Testament, still holds the field for most of those who are not professed scholars, as does their division of the texts of the Greek into three main classes, 'Neutral,' 'Western' and 'Byzantine.' But very much has happened since then, both in the way of re-examination of their materials and the conclusions they drew from them, and the discovery of fresh documents. Dr. Kenyon has summed up the results, to date, of both these lines of study with admirable clearness and dispassionateness. The chief interest has been, and probably will continue to be, the so-called 'Western text,' with its curious additions, so full (many of them) of verisimilitude to the received text, especially in the Acts. He regards the discovery of the 'Caesarean family,' emphasized by Streeter in his *Four Gospels*, as of the utmost importance; and he is the first to make easily available for the general reader the remarkable papyri known as the Chester Beatty documents. He is not disposed to attach to the Western text anything like the authority which is given to it in the recent work of Dr. A. C. Clark on the Acts (to which he has only been able to devote four footnotes); but he believes that 'in a more careful analysis of the non-Neutral early readings lies the best hope of the establishment of the original text of the New Testament.' As a brief but comprehensive account of the work of the last fifty years, the book stands alone, and it should be in the hands of all students of the text, from beginners onwards.

W. F. LOFTHOUSE.

*Jesus : A New Outline and Estimate.* By A. C. Bouquet, D.D. (Heffer. 6s.)

This is not a biography; indeed Dr. Bouquet lays it down dogmatically that no biography of Jesus is possible—a dictum that is always in process of being challenged, but that has veracity in the sense he intends. He admits that attempts to write the life of Jesus have resulted in making Him better known to this than to any preceding generation. Here the aim is the presentation of facts. The interpretation of these is essayed, and in an epilogue an attempt is made to envisage the future of religion. The scheme followed shows how important understanding of the manifestation of God in the Old Testament is for comprehending the meaning of Jesus; it also



includes discussion of theological and philosophical questions and studies of Paul and the Church. Throughout there is contact with the age-long controversy: How can Jesus be truly man and truly God also? The Modernist attitude is taken. The finality of Christianity is accepted, even though man has millenniums in which to work out its implications. It has the character of 'once-for-all-ness': it is Religion rather than a religion. God's opportunity for action is found in self-surrender, and in Jesus this was so unique that it made possible a crowning Act of God. Not that the historic Jesus revealed all that God has to show men. 'Other opportunities of Divine action there may be in the release of revelations about Beauty, Physics, Politics, and so forth, and, therefore, in a sense, God's self-revelation can hardly be described as *complete* in Jesus. But it may be described as *final* in Him for a certain purpose, i.e., for a moral purpose, because in Him God found His opportunity to manifest His most fundamental moral quality, and so to convey to men in completeness His revelation of Himself as Holy Love.' This volume is the sixth in a series—*Modern Handbooks on Religion*—that takes as its province all that concerns the commerce of God with man. Those who seek for comfort in religion will find much here that is disturbing, yet the steady endeavour to seek truth must be welcomed. If the optimism of the early Creeds, and the culmination of this in Aquinas, are shown to be not sufficient to solve all the problems presented to reason, neither can the undiluted pessimism of Karl Barth and his school, carrying on the tradition of Calvin, afford any solution. The Modernist solution is brilliantly stated in this series. This has difficulties of its own. Refuge is found in emergent evolution when the difficulty becomes acute. Whether there is enduring refuge here is yet to be discovered. The story of adventure along the track of truth, even when it is a story of bafflement, has its value. The synthesis this age is seeking may be found in some neglected dogmatisms of the past, or it may not; anyhow the problems raised, and the method offered for meeting these, must be faced before such a synthesis becomes possible. For the multitude, and perhaps for many to whom the search for truth is sheer necessity, these problems are not acute. The religious life has other resources for nourishment and fruitfulness. Yet Dr. Bouquet has attempted his task in a manner that should win our gratitude. This book is a challenge to those who are tempted to regard their personal grasp of truth as the only orthodoxy, while those who seek the peace of fortified faith would profit by following its guidance through what, to many, are uncharted seas of controversy and conjecture.

J. C. MANTRIPP.

*Gibbon's Antagonism to Christianity.* By Shelby T. McCloy, B.A., B.Litt. (Williams & Norgate. 21s.)

The author of this book, dedicated to Professor F. J. Foakes Jackson, is an instructor in history at Duke University. The field he has chosen in it is a comparatively limited one, and he has bestowed upon it an

intensive culture. It is not easy for us to-day to understand the intense indignation of Christian apologists against Gibbon's cynically clever attack on Christianity in his immortal book. For one thing we have learned that the Church of the early centuries wore a garment by no means free from stain, and with some of Gibbon's criticism we should be more ready to find ourselves in agreement. And we feel, too, that as in so many other outstanding cases Gibbon's antagonism is largely accounted for as reaction from unlovely forms of Christianity encountered in his formative years. It is interesting to see in the great hall of the Rylands Library, a benefaction from evangelical sources, largely shaped by Nonconformist guidance, the statue of Gibbon ranged equally with those of Milton and other outstanding Christian figures in our literary history. Mr. McCloy's method is systematic. The contemporary replies to Gibbon are grouped into three classes, those emanating from Oxford men, those from Cambridge men, and the rest. Separate chapters deal with Protestant and Roman counter-blasts in subsequent generations. The final chapters consider polemical editions of Gibbon, and rationalist defences and concessions. The author has brought together what must be a fairly complete mass of material. Not the least interesting feature of the book is the information about the persons who took up the debate. On the whole the impression made by the protagonists of Christianity is that the more we read of them the more we appreciate Gibbon. Considering the traditions of the two Universities we are not surprised to find that the Cambridge men treat the historian with the larger charity, and the best impression is made by the famous pluralist, Richard Watson. We could wish that all his actions had been determined by such excellent principles as he displays in this controversy. The book might have been even more interesting had the author allowed himself to pass judgement upon the attacks of such critics as Belloc, but he contents himself, perhaps wisely, with an exposition of the arguments used. The volume is splendidly produced.

W. L. WARDLE.

*The Challenge of Humanism.* By Louis J. S. Mercier. (Oxford University Press. 10s. 6d.)

The trend towards an international humanistic movement gives evidence of the desire for mental readjustments which are necessary to save both East and West from further disintegration. Mr. Mercier was told in 1929 that to apply the word 'movement' to humanism as he had done in his *Le Mouvement humaniste aux États-Unis* was premature, but a year later the collection of essays in *Humanism and America* showed that the movement had numerous adherents, particularly among the younger men. Irving Babbitt and Paul Elmer More were friends at Harvard and Babbitt's name is associated with the reform of humanism proper, and that of More with the transition from humanism to religion. Babbitt's challenge is to Naturalism. His humanism is dualistic and therefore not counter to Christianity.

Man is distinct though not apart from the rest of nature. The relation of this humanism to revealed religion is therefore a subject of vital importance. Baron Seillière is at one with Babbitt in his challenge to Naturalism, and they unite in reasserting the soundness of Christian ethics and genuine Christian modes of thought. Man, Babbitt regards, as a 'rational animal,' but one in whom a principle is at work superior to the natural intellect or higher imagination and natural will. That conception of the higher will is the key to the relation of Babbitt's humanism to religion. He has revealed in man an element clearly supernatural and if man thus inevitably bends to God and if God has never abandoned man, it is legitimate to surmise that God must have revealed Himself more fully to man as soon as man fitted himself for that revelation. Paul Elmer More has challenged the monistic interpretation of religion known as 'modernism' which strives to repudiate the ethical content of Christianity after having repudiated its dualistic basis. Christianity has worked because it called for a discipline of the natural will in conformity with it, for a development of the inner life. Mr. Mercier shows in conclusion that on the choice between Naturalism, with its repudiation of the supernatural and its denial of an abiding law above men and nations, and the inevitable trend towards a democratic State, or humanism, with its critically established assertion of this abiding law, its sympathetic outlook towards revealed religion as well as toward all genuinely cultural traditions of the race, and its clear distinction between the temporal and the spiritual, the fate of both East and West inevitably depends. Such a study was greatly needed, and it could not have been more skilfully and helpfully carried out.

*Mary of Nazareth.* By Mary Borden. (Heinemann. 7s. 6d.)  
*The Achievement of Nazareth.* By Rev. C. D. Hoste, M.A.  
 (Longmans & Co. 6s.)

These books both centre in Nazareth. Mr. Hoste shows how our Lord's silent years gave him leisure to solve the problems of the human heart and sent Him out to share with mankind the spiritual experience and to make the Spirit of God the Spirit of their lives. It is a suggestive aspect of the Gospel story. The Beatitudes embody the estimate which Jesus formed of human life; the mighty secret of Nazareth was fully revealed at the Cross. 'The great spiritual act of His inner life was advertised and set forth before mankind; not a part but the whole.' Pentecost imported His Life, His Spirit, Himself to men that He might become their Life, their Spirit, Themselves. The book has grown in Mr. Hoste's mind in an interval of freedom between giving up one parish and taking another, and it throws a flood of light on the silent years of Jesus.

Mary Borden's book takes us into Nazareth itself and draws a vivid picture of the town where the Mother of Jesus had her own training as she watched over her son and drank her cup of mingled hope and fear. The writer has spared no pains to catch the spirit of the place

and the hopes and prejudices of the time. We realize as we read what Mary must have felt when James the brother of Jesus, who did not yet believe in Him, was a thorn in her side. It is also made clear that she lived in the town that sought to thrust Jesus down headlong. The story is based on the four Gospels with a reverent attempt to bridge over some manifest gaps left by the evangelists. The Sabbath evening meal when Joseph would find on his return from the synagogue that the room was garlanded with flowers and the children ready for their Sabbath treat; the beadle of the synagogue, who taught the boys, would look in with his wife, and perhaps the Rabbi might come and sit at the table; news of John the Baptist in prison; a powerful description of the scene in the synagogue when Jesus roused the congregation to that fierce outbreak of pride and disdain; details of the ministry, of the trial and the Cross all are vividly described. The record stirs one's mind and helps us to understand what a sharp sword it was that entered the soul of Mary as she watched the life and ministry, the triumphs and death of her beloved son.

*Freedom and Faith.* By Harold E. Brierley. (Allenson & Co. 3s. 6d.)

The author is the son of 'J. B.' who had such a reputation as essayist in the *Christian World*, and he is now minister at Southbourne. Dr. Horton who has known him since his boyhood sees in the Sermons a continuation of these brilliant essays. They really deal with living and thinking. The first subject is 'The Voices of the Silence of Jesus' from a saying of Ignatius which has long been a favourite text of the writer's: 'He that hath the word of Jesus truly, can hear His silence also.' We miss the interpretation of the silence to the infinite impoverishment of our faith. That thought is worked out in a very suggestive way. Christ was more occupied in healing pain than either explaining it, or explaining it away. 'Heliotherapy' points out our failure 'to treat God logically; to take the health that the sun offers freely to all, even if we cannot solve the problem of his flaming there millennially, without apparent diminution.' 'Unanswered Prayer' dwells on the subject in a really helpful way, and the sermons on Peter and Timothy and those that follow bring out new meanings in old texts, and really minister both to trust and knowledge.

*Modern Tendencies in World Religions.* By Charles Samuel Braden, Ph.D. (G. Allen and Unwin. 10s.)

Dr. Braden has been inspired by an excellent idea, which he has carried out in a very readable book, namely that of dealing with the changes that this rapidly changing age is making in Hinduism, Islam, Judaism, and in religion in China, Japan and Russia. Of course, he has necessarily been indebted to many, and sometimes unequal, sources for his information, but though a compilation, the

book is a careful and discriminating compilation. Its information must interest any student of religion. He will read the criticism of Hindus upon that sacred figure of antiquity, the holy man or fakir; of attempts to prohibit child marriage and Temple prostitution. He can learn how an anti-religion movement thrives in China, and how Japan regards its ancestral Shinto. He will hear of the blows Islam has received in Turkey and elsewhere, and of the deep rooted plot to kill all religion in Russia. He will be told of the attitude of modern reformed Judaism to Jesus. Dr. Braden is up to date. Many of his references are less than a year old, and though the up-to-date soon gets out of date, it is to be hoped that before that inevitable nemesis befalls this very stimulating book, it will have served to awaken thought and interest in many minds. As material for missionary study circles, it is of obvious importance, and every missionary advocate will find much material to ponder. One must recollect, however, that though Dr. Braden has evidently been at much pains to collect and test information, implicit reliance cannot be placed on all that is reported. If, for example, a Fundamentalist, an Anglo-Catholic and an ardent Nonconformist were asked as to the state of religion in England, what chance would there be of similar answers? Obviously, therefore, Dr. Braden cannot escape the limits of his purpose, but the critical reader will not find his time wasted, and certainly to those who can best assess the sources, the book will be of most profit. To the rest of its readers it will at least prove of very deep interest.

E.S.W.

*Christianity and Philosophy.* By Miall Edwards. (T. and D. Clark. 10s. 6d.)

Professor Miall Edwards has already won distinction by his admirable *Philosophy of Religion*, in which after examining various religious philosophies he argued for a form of Personal Idealism. In the present volume he pursues that line of thought with special reference to Christianity, and in spite of many grievous difficulties, has attained a large measure of success. He believes that philosophy and Christianity must harmonize with each other, though perhaps with a good deal of modification on either side. Religion, he finds, unlike Otto and Alexander, to be rooted in our experience of the great values, and even suggests a revision of the Trinitarian formula in the light of modern philosophy concerning them. We agree that this is better than a flight in the 'numinous.' On the way to this result he examines modern Naturalism and points out its recent tendency to some form of Spiritualism; criticizes various forms of Idealism and again elects for Personalism in spite of the facts of evil. On rational grounds he can believe in the 'ultimate decency of things.' In dealing with the Christian mysteries he is, we think, less happy than in the field of pure philosophy. His stress on the uniqueness of personality, in his philosophy, is hard to reconcile with his account of the interpenetration of personalities in his theology. Thus 'God and Christ are

personally and ontologically distinct' (p. 326) and yet Christ is in God as the principle of Saviourhood (p. 352). Personality and principle are very different things. Again, the suggestion that the three familiar terms of the Trinitarian formula represent but the *outstanding* aspects of the Divine activity in relation to man, is curious in one who regards the great values—Truth, Beauty and Goodness—as *ultimate* and *absolute*.

However, we have no desire to quarrel with a sincere and patient attempt to rethink the great doctrines of religion. That in the present work it is somewhat halting and tentative is proof of the difficulty of the task; there is no need to show its necessity. And if in the near future some better statement of the old and imperfect formulae is possible, few will deserve more credit for courage and ability in pioneering than Miall Edwards. It is a pity, we think, that on grounds of economy he was not able to give us the fruits of his thinking upon the inter-relation of Christianity and Philosophy, for it is a neglected and misunderstood subject; and also upon the Prophetic and Apocalyptic conceptions of God. If readers are wise they will show by the ready purchase of this book that they would like more of what the author has to give.

ATKINSON LEE.

*Christianity and Pacifism.* By W. Robinson, M.A., B.Sc.  
(Allen and Unwin, Ltd. 4s. 6d. cloth; 2s. 6d. paper.)

The Principal of Overdale College served in the army throughout the war from 1915 and was seriously wounded in action. He admits to having been 'caught napping,' to having been an unconscious pacifist but with no thought-out convictions. When the problem of war came, he—and for how many does he speak?—had no definite code to which he could appeal. He says, 'The tragedy of this unpreparedness is the sin of the Christian Church and the confusion of the nations all down the ages.' His treatment of the subject here is not metaphysical but one of Biblical interpretation. As such, it ought to have great value in helping the Church to take a definite stand on the subject of war. Very clearly does it show the varying standards of ethics in different parts of the Bible, and concludes that the Old Testament cannot be our authority. All the same, properly understood, even the Old Testament provides no basis for the justification of war—it leads to Jesus. And, turning to the teaching of Jesus: 'No Christian supporter of war can bring a single principle, precept or word of Jesus to prove his case.' What Jesus said, did and was must be the Christian appeal. The Cross is 'the massive example of non-resistance.' We are convinced that Principal Robinson has made out a case to which there is no answer. A nation or an individual may take up arms for many reasons: fear of invasion, economic expediency, patriotism, but never again for the reason that the Christian faith demands it. It does not. Christianity and war cannot mix. They are incompatibles. We hope that this book will become



a best-seller, and that it will run into as many translations as there are armies. Let Guilds, Brigades and Sunday Schools distribute it wholesale.

W. R. CHAPMAN.

*The Seventh and Sixth Century Prophets.* By E. W. Hamond, M.A. (Student Christian Movement Press. 4s.)

To the uninitiated the Old Testament is often a maze of jumbled-up history and conflicting thought. It needs sorting out. Merely to read it in its desultory form is to do it less than justice. The author of this book is at work on a series of seven books on the development of Jewish religious thought from Moses to Christ. Judging from the book under review and from the prospectus of the series we shall have in a readable and attractive form all we need concerning the historical sequence and the development of thought in the Old Testament and Apocrypha. Yet each book is complete in itself. The author lives in Palestine and was formerly Principal of the Jerusalem Men's College. The fact that he is a teacher as well as a scholar has determined the excellent format of his pages. This is important, as the series is intended for use in the higher forms of public and secondary schools. Sunday-school teachers and preachers will find the series highly informative. The distinctive quality of this book is that the author gives his own translation of the text in historic sequence. In the left-hand margin of the page is set out the stage of thought reached by the prophet, while in the right-hand margin are relevant passages from the New Testament. There are brief explanatory footnotes. Thus the reader has conveniently before him all he requires to trace the stage of thought, its development and its comparison with later thought. Introductions are brief in statement but reveal that the author has made his own all that modern scholarship has determined. C.

*Life Beyond Death in the Beliefs of Mankind.* By James Thayer Addison. (Allen and Unwin. 8s. 6d.)

We sometimes hear that men to-day have no time and little inclination to think about any other life than our present existence, but, strangely, whenever the questions of heaven, hell or immortality are raised there are always many ready to express their opinions—sometimes with undue dogmatism. To all who are interested in the problems of the after-life this book comes as a trustworthy guide and, we may almost say, an encyclopaedia on the subject. Dr. James Thayer Addison, of the Episcopal Theological School, Cambridge, Massachusetts, has 'tried to present a brief survey of all the important beliefs about future life among uncivilized peoples and in the great religions of the world.' He writes as an historian with no attempt to plead for the acceptance of any special theory, though he states definitely that he believes, on Christian grounds, in personal immortality. Perhaps it is Dr.

Addison's fear lest he should seem to be making a special plea for the Christian position which makes his references to our Lord's teaching on this great subject somewhat brief. It is true that he records the important facts and events of the gospels but we feel a certain inadequacy of treatment here. Possibly we ought not to expect in the small space at the writer's disposal a full treatment of so great a theme from the New Testament point of view. The book is divided into two parts: 1. Rudimentary beliefs: 2. Advanced beliefs. In Part 1 Dr. Addison reveals wide reading and detailed knowledge of the primitive faiths of the world. He gives us a fascinating study of such subjects as the nature of the soul, ancestor worship, restless ghosts, souls in the sky, reincarnation of souls. By no means the least suggestive sentences are those in which the author briefly hints at modern survivals of very primitive customs. In Part 2 we have a masterly treatment of such themes as the immortality of the soul, resurrection of the body (an exceptionally fine chapter), judgement, purgatory, hell, heaven. Through all the book, though there is no special pleading, we feel the beauty and sanity of the emphasis of Jesus whose references to heaven are 'always in religious and not in geographical terms.' The value of the book is enhanced by a helpful bibliography and index. It is a volume which can be read with pleasure and kept close at hand for continual reference.

W. J. DOIDGE.

*God, Man and Society.* An Introduction to Christian Sociology.  
By V. A. Demant, B.Litt., B.Sc. (S.C.M. Press. 6s.)

This book, though slight and, consequently, limited in scope, is a valuable contribution to Christian sociology. The writer, already known to us as the author of that helpful and balanced work, *This Unemployment*, has set out to find the basic cause of our modern social troubles and to indicate what the Christian attitude should be regarding it. That cause is discovered to be 'the lack of any diffused community sense of a scale of values in social activities. . . .'. The Christian religion, just because it has a doctrine of the essential nature of man, of his purpose and destiny, of his heritage as a child of God, can meet that lack. Moreover, it ought to do so, for 'The question of the supremacy of the spirit has no meaning unless it is tested in the rough-and-tumble world where spiritual and secular intermix.' Thus the right of the Church to enter the arena of politics is defended and, indeed, the necessity of doing so is strongly urged. Neither politics nor social relationships must be shunned by the Church. And the justification of her 'meddling' in these matters lies in the fact that 'no organized activity of human beings is without significance for the spiritual life of men,' and that temporal well-being must not be regarded exclusively as material good. Politics and social activities must, if the Christian way of life is to be followed, provide something more than material good. Hence the need of the Church to provide a Christian programme for Society. It is not sufficient that the State

stands for peace and order, it must stand for a just order. This involves a consideration of industry, politics and economics, questions which the author deals with frankly and fearlessly. We unhesitatingly say that this book demands another. There are too many questions asked that remain unanswered; the treatment of some important matters, like banking or social credit, is scanty; and a statement of the Christian position regarding present and future political action is necessary if Christians are to recognize what is required of them in practice. Nevertheless, the book contains some memorable passages, a convincing diagnosis of our social maladies and an outstanding chapter on 'The Structure of the State.' These treasures, together with an elucidating chapter on the 'Economic Problem,' where we think we detect the influence of Major Douglas and the Social Credit School, make the book well worth buying. We heartily commend it.

T. W. BEVAN.

*God and the World Through Christian Eyes.* (Student Christian Movement. 4s.)

These Broadcast Talks made a great impression, and it is no small gain to have them gathered into two volumes, of which this contains the twelve lectures on God and on Christ. The second series, which will appear in February, gives the twelve lectures which show the relevance of the Christian faith to the world of to-day. The names of the lecturers, which include the Archbishop of York, Miss Royden, Dean Inge and Canon Barry, and the titles of their lectures show the compass of the Series and its supreme importance. The work is both popular and scholarly and will now reach and help that growing circle of seekers after God to whom the Church turns for champions and workers.

*The Conception of God in the Philosophy of Aquinas.* By Robert Leet Patterson, Ph.D., M.A., B.D. (Allen and Unwin. 21s.). Dr. Patterson's section on the Negative Knowledge of God and the analysis of dull, scholastic dialectic are valuable. We learn a little more about Aquinas's method, and marvel at scholastic concern with profitless discussion. 'Do these arguments,' he asks, 'establish more than duration in time? What St. Thomas really requires is the existence of a Deity which is not in time at all: But this is a very different conception. By what justification does he pass from one to the other? Where there is no change it will be said there is no time, and God is immovable, therefore God is changeless. Yet there is change in the universe, hence the universe is in time; and God has created and sustains, must not God, then, be involved in the temporal process.' An interesting section of the book is that on God and the World. The references are to the *Summa Theologica*, the *Commentary on the Sentences*, and the *Contra Gentiles*. Here is considered Aquinas's conception of the relations of theology and philosophy. Theology in his thought is based upon principles communicated to it by revelation and which it accepts by faith. By reason no man can find

God. Hence the Aristotelian, who would base all knowledge on sense experience, is under the necessity of affirming a higher mode of knowledge in which to faith is imparted the certitudes of religion through the channel of the Church. Albeit Aquinas labours to show that the truths of revelation can be philosophically supported, and whatever we think of the arguments teleological or ontological by which revelation is commended to the intellect we have an admiration for the scholar who insisted that reason is a Divine light in men, and that the true must be rational. It would be salutary if in certain over emphases on the value of emotion excitements, we could give more than a glance at the work of Thomas Aquinas. Aquinas was a mystic, Dr. Patterson avers. This seems to contradict what he has written, but not so in reality. 'The attainment of the vision of God was by no means deemed essential to the enjoyment of the mystical states of consciousness. The soul may be elevated above the highest reaches of its native powers, and may perceive manifestations of the Deity,' which, though not God Himself, are representations of His purpose and action, and like the angels of the patriarchs, blessedly conducive to assurance in the soul of the reality of the Divine love. In justice to Aquinas, Dr. Patterson also states that St. Thomas believes that the immediate *visio Dei* of the mystics was granted to many devout souls. The treatment of the subject is too slight to be of much service to the student. Perhaps the author accomplishes his purpose in the penultimate paragraph where he admits that Aquinas is so little of a mystic that he makes no appeal to religious experience as an evidence of the existence of God. The book should be in the hands of all who seek a better understanding of one of the greatest of Christian theologians.

A. G. SIMPSON.

*Christianity and Sex Morality*, by Ernest G. Lee; *Science, Philosophy and Religion*, by W. Lawrence Schroeder, M.A. (Lindsey Press. 7s. each.) are important additions to the series on 'Religion: Its Modern Needs and Problems.' Mr. Lee discusses Sex Morality and Marriage in all their bearings with a clear understanding of the practical issues. Mr. Schroeder traces the historical relations of science and philosophy and reaches the conclusion that the unity that philosophy assumes, science seeks to establish on the basis of actual experience; philosophy supplies the method, and endeavours to validate the assumptions on which the practical work of science proceeds. But the end is common; to realize unity in diversity, to know the God that is All in all; and that, supremely, is the function and privilege of religion. Both books are lucid and well reasoned out.—*Christian Foundations*, by H. Maldwyn Hughes, M.A., D.D. (Epworth Press. 4s.) has reached the fourth edition and is now revised in the light of wide experience. Some additions and omissions have added to its value. There has also been some rearrangement of material in the chapters on the Holy Spirit and the Church, but the fundamental teaching has needed no revision. The Manual has proved its value

as the best guide for young theologians and indeed for older ones as well. It is a model of lucidity and ripe scholarship.—*A Preacher's Note Book*, by Frederic C. Spurr. (Epworth Press. 5s.) is dedicated to the 'noble Army of Lay Preachers' who will find a real aid in their work. It is a sequel to *Sermon Substance* and will be as much appreciated as that volume which has brought Mr. Spurr hundreds of letters of thanks. It opens with articles on preaching; then it turns to sermon preparation; spreads out the treasure gathered during forty years of reading, adds notes for study and gives 'Sermon substance' for the Christian year and for various subjects of the deepest interest. It is a rich treasure from a true preachers' notebook. Prof. J. Alexander Findlay's *Manual of Fellowship: The God and Father of Our Lord Jesus Christ* (Epworth Press. 4d.) is an exposition of the first two words of the Lord's Prayer. It has three sections: Fatherhood and Sonship; The Obedience of Jesus; That they should know Him. It is a choice unfolding of the theme and one that class-leaders should not overlook.—*The Truth and Beauty of Religion* (Epworth Press. 2s. 6d.) is the work of a veteran Methodist lay preacher who gathers up some of his sermons which he has found most fruitful. They are brief, bright, practical and cover a considerable range of Bible teaching in a way that abundantly bears out the title of the book. It is a pleasure to think that Methodism has laymen who are doing such work as this all over the Empire.

*The Life and Teaching of Jesus Christ*. By Charles E. Raven, D.D. and Eleanor Raven. (Cambridge University Press. 4s. 6d.). Dr. and Miss Raven here give us a book which was much needed. It begins with an outline of Jewish history from the Pre-exilic period when the prophets were the great national figures down to the Herods and the Roman conquest. The development of Jewish religion and of the discontent and disorder at the time of Christ are there sketched. Judaism was ready for rapid change, its various elements were splitting apart. The evidence for Christ's life and teaching is examined with a brief account of the text of the Gospels and their authority. A clear outline of the ministry is followed by the Gospel according to St. Mark, the Q source used by St. Matthew and St. Luke, the additions made by those Gospels and some events from St. John. It is a scholarly and comprehensive survey presented in a way that fits the book for use in class-room and study. It is both impressive and interesting to have such a bird's eye view of the Gospels and their environment.

## HISTORY, BIOGRAPHY, AND TRAVEL

*Souvenirs of France.* By Rudyard Kipling. (Macmillan and Co. 2s. 6d.)

The *Souvenirs* begin in 1878 when Mr. Kipling went to Paris as a boy of twelve or thirteen. His father was in charge of the Indian Section of Arts and Manufactures in the Paris Exhibition and Rudyard had the run of the Exhibition and roved at will over Paris with two Blue Coat friends. Those early adventures served him well when he was on the staff of an Indian Journal and he renewed his experiences at the Exhibition of 1889-90. Intimate acquaintance came when he toured France in an early automobile. The immense and amazing beauty of France, the laborious thrift of her people, the excellence of the agriculture and forestry were then revealed to him. The baggage carrier who told him that dogs were too wise to be idle, made Mr. Kipling see that 'it cannot be easy to overthrow a people whose men, women and children, *and* dogs look on work as a natural part of life and join with it a thrift which makes most things easy.' 'Continentality of experience and intuition gives the Frenchman his unshaken poise irrespective of circumstances or office at the moment; his power of useful words, his cynicism, and, above all, the quality of his humour.' Mr. Kipling loves France, and he knows how to interpret it to Englishmen. His *Souvenirs* are vivid and illuminating from first to last.

*Memoirs in Miniature.* By Dr. G. C. Williamson. (Grayson and Grayson. 10s. 6d.)

The author describes this as 'a book of random reminiscences.' That indeed is its charm. It takes a reader into royal, artistic and literary circles, describes the way in which Dr. Williamson gained his expert knowledge of miniatures, and introduces us to many delightful people and some curious personalities. We have never seen the romance of the quill pen treated so fully as in the opening chapter where the lady schoolmistress figures with her contempt for steel pens. 'Links with the Past' opens with his happy interview as a boy with the Earl of Lovelace who married Byron's daughter. He told his young visitor how he had heard the first Earl of Onslow say that as a boy he had spoken with Captain Boisragon who was a sentinel on the day of the execution of Charles I. There is an amusing account of Edmund Gosse as a boy cross-questioning the boy Williamson at Brighton as to his own and his family's Bible reading and prayer. Jenny Lind sang to him as he confessed that he had never heard her. His position as art editor to George Bell and Sons opened many art circles to him and he has some interesting facts to tell of John Lane, Lord Northcliffe and Herbert Jenkins.



Lewis Carroll came constantly to see Dr. Williamson's girls and at his funeral Dr. Paget's rendering of I Cor. xv was the finest he has ever heard. Queen Alexandra was a gracious friend and he was on intimate terms with the Duke Ernest Augustus of Brunswick, whose old English plate he describes with much detail. When he stayed at Belvoir, the Duke of Rutland told him that he was allowed as a boy to sit up to dinner to see the Duke of Wellington. He was to leave before the dessert but the tutor forgot, and when he awoke to his duty the boy saw only his father and the Duke sitting upright at the table, others were lolling on it or on their chairs, some were out of sight under the table. The Duke showed him an entry in his domestic accounts of 'the neckcloth boy' who had to sit under the table to untie the stocks of the guests in order that they might escape suffocation. The chapter on Eyes and on French Art in Russia are fascinating and so indeed is the whole book.

*Britain Holds On, 1917, 1918.* By Carnbine E. Playne.  
(Allen & Unwin. 15s.)

Miss Playne here follows up her *Society at War, 1914-1916*, by a record of the last two years of the War. It is so full of details of events in Parliament and the Press, of public utterances and the current of thought among all classes that one seems to re-live the last months of the terrible struggle. A chronological order is followed. The Early Months, Spring, Summer, last months of 1917 fill four chapters. These are followed by Men and Women Out There; Great Thoughts and Gay Dreams, and in 1918 a similar order is followed from the Early Months, the Crisis, the Turning Point in Summer, Ending the War, and Some General Considerations. 'As we get further away from the enormous catastrophe and historical threads get disentangled, amazement' grows that we should have been in deadly combat with 'a people who, except for some mannerisms, so closely resemble ourselves in general culture and common interests.' Miss Playne recognizes the influence of the military caste in Germany, but feels that the mass of the people suffered more from fear than from such wild ambition, and a good deal from an inferiority-complex. She says the nations were hurled into war because the men in power in Europe 'were too strung up and nervously stimulated to be able to stop the designs of the few amongst them who were unduly exalted and longed to let war loose.' We think the attitude of the Allies at the end of 1916 is not justly estimated in this chapter, but there is no doubt that the second phase of the War was more terrible than the first. The disintegrations of social life were well-nigh complete. The moral ties 'no longer existed for a whole generation of youth.' The pages given to the psychology of the war period are of special value. It left society too exhausted to tackle the difficulties that had grown out of the world conflict. Readjustments could not be made, reforms could not be secured. War's 'resultant evils had been too long in accumulating.' Miss Playne urges the necessity of facing up to the

situation in the chastened mood that alone gives promise of recovery. The broad survey of the last stages of the War makes us determined that, through God's mercy, the world shall never have such years as this volume and *Society at War* describe.

*A Short History of Religions.* By E. E. Kellett. (Victor Gollancz. 5s.)

The world is awaking to a renewed sense of the paramount importance of religion and Mr. Kellett feels that it is 'an affair of growth—or rather it is a life; and life cannot be understood unless it is followed through all its stages.' He traces that growth in his opening chapter. There it is often a kind of circular movement; sacerdotalism yielding to mysticism, and reasserting itself after a kind of total or partial eclipse. 'Paul may outshine Peter, but Peter recovers his prestige; a Reformation comes, but a counter-Reformation follows; to be succeeded in its turn by another counter-Reformation. The tide advances, and seems irresistible; but it declines, and the sands reappear, to be covered again when the appointed time arrives.' Mr. Kellett begins his survey with Judaism and sweeps his telescope round the world till it closes its fascinating survey with the Reformed Church of England, and the Independents, Methodists and a host of 'other sects' including Plymouth Brethren and Christian Scientists. A strange likeness makes itself felt amid much dissimilarity. Religion begins with the sense of fear, and soon attempts to satisfy curiosity. Knowledge diminishes fear: religion becomes philosophical and in a sense historical. Wherever it deserves its name, it never loses 'the feeling of awe inspired by the recognition of something which, while it can be more or less dimly envisaged by the human mind, is yet felt far to surpass it.' The survey leads to a vivid and broad-minded recognition of a host of teachers who have tried to lighten the load of humanity and strengthen its hope and courage.

*On the Road to Madagascar.* By A. M. Chirgwin, M.A. (Student Christian Movement. 2s. 6d.)

Madagascar stirred Mr. Chirgwin deeply when in 1931 he travelled some thousands of miles in the island, visiting the stations of the London Missionary Society. He found there as many Protestant Christians as there are in the whole of China. Zanzibar, from which he sailed, was the most fascinating place he had ever seen. He had many experiences as a traveller. On one journey the road was as steep and slippery as a roof, and he had to hang on with all his force lest he should be pitched forward on the necks of his bearers. The patience of the men on these trying journeys was heroic. In the forest he was amazed at the magnificent butterflies and moths of which Madagascar has five hundred different kinds. For miles they went through a forest of bamboos. There were few thorns and no deadly snakes or dangerous wild animals. In four days travel he only came upon one village with a church, and out of its congregation

of fifty there were barely half a dozen forest people. But Christ was at work and two sets of the forest folk came to plead for churches. The mustard-seed of the Kingdom was growing secretly. In one tiny village the Christians had had much persecution, but were determined to be loyal to the faith. It is almost impossible to exaggerate the service missionary enterprise has rendered. At Mandritsara, a town of about 1,000 inhabitants, the church was crowded on Sunday. There were half a dozen baptisms and representatives of forty-two little groups of Christians in the wide district got up and told about their work. It seemed like a dream of Early Christianity. There are many problems, but these are being faced with courage. Tananarivu, the capital, is a city of nearly a hundred thousand people right in the centre of an island of villages. It has shops with Paris fashions, electric light, taxi-cabs, big churches and fine schools. A meeting of city pastors showed that much thinking was going on. Half of these men had been in Europe; all spoke French, most of them spoke English. Mr. Chirgwin met pastors and laymen of distinct ability and found even in tiny backward villages that women had a real place in social life. The book is a bright picture of the island and of its people, and one that is good and pleasant to look at.

*God and Lady Margaret.* By John Oxenham. (Longmans and Co. 5s.)

The friendship began in Haute Service where Mr. Oxenham saved the lives of two children who were about to cross the road in front of a motor. He was himself caught by the front wing of the car but escaped with some bruises. That was the beginning of a beautiful friendship with Lady Margaret Drummond whose car had caused the mischief. She had been crippled in the fall of her aeroplane but was able to drive about in a special Morris car. She took him many glorious rides and discussed with him the great problems of prayer, of suffering, and of the nature of God. It is the outpouring of a lovely soul and every one who reads of her faith and courage will gain some share of it. The tragic sequel adds to the impression made by a record of rare beauty and tenderness.

*The Life of Katherine Mansfield.* By Ruth Elvish Mantz and J. Middleton Murry. *Illustrated.* (Constable & Co. 10s.)

Miss Mantz spent several months in New Zealand where Katherine Beauchamp's family gave her every facility for preparing this record of the early life of one whose exquisite skill as a writer of short stories gives her a front rank among the masters of that art. Mr. Murry has contributed the Introduction and the last chapter, which describes their first meeting and their literary labours and joys. He speaks of the steady increase of his wife's reputation since her death. 'The renown of her work, or the fame of her personality, is becoming universal.' The pathos of her story as seen in her *Letters* and her

*Journal* and her four years' struggle for life is almost heart-rending. Now we have a full account of her girlhood in New Zealand, her years at Queen's College when the family came to London, her return to Wellington in 1906. Before she left London she had begun to live vividly and she was glad to come back in 1908. She passed through many disappointments and only gradually gained a modest reputation as a writer. Her husband says in scope she was 'a tiny artist; but because she was a pure artist, she was a great one.' Most of her stories in the Queen's College Magazine had a New Zealand setting. She had chafed against the restrictions of her girlhood there, but gradually it emerged with something like the bloom and brightness of a new creation and she longed to be worthy of it. Miss Mantz makes us understand the girl's early precocity in her love for Arnold Frowell, the boy 'cellist, and shows the growth of her character and the dawn of her literary power. It is a necessary prelude to the *Letters* and the *Journal* and one which all lovers of Katherine Mansfield will welcome.

*The Dawn of American Methodism.* By Richard Pyke.  
(Epworth Press. 6s.)

American Methodism grows more manifestly a Providential work as the years pass by. Its dawn is a romance of Church history and Francis Asbury stands out as the Wesley of the New World as devoted and as unwavering as Wesley himself. Mr. Pyke sets the country and its people before our eyes, draws portraits of the Methodist pioneers, describes the Revolution and the growth of the Episcopal Church with insight and sympathy. It is a great story told in a way that excites interest and attention and as the American Consul justly says, 'should give Methodists everywhere a quickened sense of the priceless heritage that has been handed down to them.' The book is well illustrated and has an impressive table of statistics.

*The Roman Catholic Church and the Church of England.*  
By R. H. Malden, B.D. (Oxford University Press.  
3s. 6d.)

The Dean of Wells delivered these four lectures whilst he was Vicar of Headingley and they will be of great service. The subjects are The Rise of the Papal Power; England and the Papacy; The Reformation, and Anglican Ideals. The rise of the Papacy is outlined; its fall came 'when its claims became excessive, and its methods of supporting them intolerable.' The Reformation, speaking generally, was 'directed towards the revival of personal religion, which had been almost smothered under a system so vast and complicated that nobody really understood it. The method followed was that of appeal to the conscience of the individual.' The doctrine of transubstantiation fostered the materialistic views which it was intended to check. The Dean gives some details of the way in which Church revenues were used to furnish salaries for the servants of the State. Between 1498-1534 there were three Italian bishops of Worcester, one of Hereford

and one of Salisbury, who never visited their sees but received the salaries as our diplomatic representatives at the Papal Court. The validity of Archbishop Parker's consecration is shown and the whole treatment of a thorny subject is lucid, reasonable, and broad-minded.

*Songs of Praise Discussed.* Compiled by Percy Dearmer. With Notes on the Music by Archibald Jacob. (Oxford University Press. 5s.)

This is an extraordinarily cheap and a singularly complete and reliable guide to the hymns and authors of *Songs of Praise*. The Introduction on Modern Hymnary gives a clear idea of the growth of hymns and hymn-books. The history of each hymn is noted, with its metre and music and the notices are extended as need arises to give some conception of the influence certain hymns exerted. The various sections have brief explanatory notes which give a general conception of the contents. Biographical notes on the hymn-writers form a really valuable *Who's Who*, for which lovers of hymnology will be grateful. It is a notable handbook, a worthy companion to *Songs of Praise* and one marked throughout by broad sympathy and by ripe critical insight.

*Die Entstehung der Kirche im Zweiten Jahrhundert und die Zeit Marcions.* (Kiel: Walter G. Mülhau.) Dr. Barnikol discusses the problem of the Church, criticizing Harnack's chronology and traces the rise of the anti-marcionite, Old Catholic Church. There was no monarchical episcopate, no idea of an Apostolate of the Twelve represented by Peter with whom Paul was spiritually and dogmatically identified and regarded as parallel. Before the second century a legal Church was neither visible nor thinkable. About 200 we find two Churches, the old Catholic and the Marcionite. Harnack's chronology of the second century is described as valuable but incorrect. The significance of an earlier date of ten to fifteen years pre-Marcion is clearly brought out.—*In the Crown of a Stranger*, by P. K. Horan (Belfast Church House. 1s. 3d.), is an historical sketch of Irish history with special reference to the Papacy. The Irish bishops and priests have consistently been on the side of the big battalions. To them liberty of conscience is anathema. 'Roman Catholicism is not necessarily and inevitably identified with Irish nationalism or Irish ideals.' There is a long and honourable rally of Irish Protestants. The little set of papers will be read with interest. *Modernism in Anglo-Catholicism*, by S. Herbert Scott (Talbot & Co. 1s.), shows by copious extracts the influence of Modernism in Anglo-Catholicism, its position as to the infallibility of the Church. Dr. Scott maintains that 'the logical outcome of Kenoticism is Unitarianism.'—*Madame Jessie Strathearn, A.R.A.M.*, by J. Gilbert Powell (Epworth Press. 2s.), is the story of the life and labours of a gifted singer and a large-hearted Christian lady. She was born in a Presbyterian Manse in Glasgow and served the churches by her songs and her addresses in a way that led many to Christ. This little volume will give pleasure to all who knew her.

*The English Vision.* By Herbert Read. (Eyre and Spottiswoode. 7s. 6d.)

This Anthology is based on a novel plan. Its aim is to present the English ideal as expressed by representative Englishmen. The contents are Landscape, Upbringing, Characteristics, Historical Ideals, National Temper, National Genius, Literature, Drama, Painting, Music, The Ultimate Ideal. Sixty-three passages are gathered under these heads, and they are so rich and varied that one finds new delight in every page. It is chiefly prose, but Wordsworth and Blake have their place of honour and Dryden and Congreve, Milton and Fuller, Ruskin, Hazlitt and Bagehot supply some illuminating ideals. The selector is himself an expert essayist and he has lavished his taste and skill upon an Anthology which every Englishman will prize and enjoy.

*Newman and his Friends.* By Henry Tristram, of the Oratory. (John Lane. 6s.)

The minor figures of the Oxford Movement are here grouped round Newman in a family circle. They came to life out of his dedications and give new evidence of the charm of the great leader who loved them all. Dedications are mirrors and Newman's show us both himself and his friends in a vivid light. Newman's scruples about Oxenham's dedication to him of the translation of Dollinger's *First Age of Christianity* shows how highly he valued such tributes and his own dedications to Keble and Pusey and that 'To my dearest Mother, and my sweet sisters' open real windows into the soul of the great Oratorian. 'Lapidary Dedications' and 'Epistolary Dedications' are grouped together, and the glimpses of Ambrose St. John, Austin Mills, Henry Bittleston, Edward Caswall and Dudley Ryder show us men whose love and loyalty brought sunshine to their revered Master. It is no small pleasure to enter such a circle.

*Letters to Mother.* Edited by G. C. Wheeler. (Allen & Unwin. 7s. 6d.)

We have many anthologies but there was certainly room for this collection of letters written by famous men to their mothers. They help us to measure the mothers as well as their sons and give pleasant glimpses into life in its more personal aspects. John Paston opens the list in 1471; Henry VII follows, then Philip Gawdy, John Donne and John Wesley, till the list closes with names that are well known like R. L. Stevenson, Lord Asquith, Walter Hines Page, George Wyndham, Robert Falcon Scott and Lord Northcliffe. There are seventy-three names, and the prefatory note attached to each adds relish to the letters. Susanna Wesley stands out in the goodly company, and pages might be filled with illuminating extracts. The selection has been made with catholic sympathy; royalty is here, with poets, novelists, statesmen, an archbishop, artists, musicians, philanthropists, explorers, soldiers, and men of letters. Mothers will be proud of the book and every page has its appeal.



## GENERAL

*Mixed Pasture.* By Evelyn Underhill. (Methuen & Co. 5s.)

There is rich food for thought in the twelve essays and addresses brought together in this volume. The first three papers regard general principles from three different angles—Contemplation, Sanctity and Spiritual life. The next group shows these principles at work in Social action, the Ministry of Women and the Spiritual significance of the Oxford Movement. The last papers are studies of Personalities: St. Francis and Franciscan Spirituality; Richard Rolle; Walter Hilton; Baron von Hügel's Philosophy. The principle may be thus described. Contemplation is really an experience of the quality of Ultimate Truth. Thomas Aquinas passed from knowledge to wisdom, from reason to contemplation when he laid aside his pen, saying 'I have seen too much, I can write no more.' As to Sanctity the great importance of the saints for any deep and rich view of human nature lies in the fact that 'the end of Man is to praise, reverence and serve God our Lord.' Spiritual life is 'the life in which God and His eternal order have, more and more, their undivided sway; which is wholly turned to Him, devoted to Him, dependent on Him, and which at its term and commonly at the price of a long and costly struggle, makes the human creature a pure capacity for God.' The unfolding of these principles is traced in a very suggestive way. The intellectual reconstruction and the supernatural life of prayer, sacrifice and love which the Oxford Movement brought back into English Christianity, are regarded as those best calculated to feed and steady the flame of love of man born of the Love of God. The account of von Hügel brings out that capacity for moving easily between the homely and the transcendental, which runs right through his conversation and teaching. The book is certainly full of food for spiritual contemplation.

*Art and Artifice in Shakespeare.* By Elmer Edgar Stoll. (Cambridge University Press. 7s. 6d.)

Dr. Stoll is Professor of English in the University of Minnesota and is well known as a Shakespeare scholar. His present volume is positive and constructive, poetical and dramatic rather than scientific or historical. He prefaces his work with an array of *Dogmatica Critica* gathered together from the great critics, and then unfolds his own object to show that in the finest work of Shakespeare there is an essentially identical method and purpose. He begins with *Othello* as the crucial case. 'Here, in its most complete and forceful, but also most improbable, form, is the situation as I conceive of it; and the relation of character to action; and the supremacy of dramatic effect and illusion over both. And thereupon I show something of the same art elsewhere.' In *Othello* Shakespeare has created and preserved the illusion of delusion. *Othello* is denied the jealous nature, and that

adds force to the picture of 'a generous nature in a jealous rage.' The illusion is so deftly handled that the reader is relieved of philosophical questionings and realistic misgivings and can respond more unreservedly to the 'simple, sensuous, and passionate' language of poetry and stage. Parallels from drama, epic and the novel are brought forward to show that Shakespeare's creations are not to be analysed as psychological specimens. Shakespeare follows the same method in *Hamlet* and *Macbeth*, where he makes us believe in the potency of fate and the malignity of nature. Hamlet is put into a plight—made superior to his conduct and somewhat averse to it. The highly effective situation is brought about by external means like the ghost. The Hamlet study is of great interest and the closing chapters lead up to the estimate of Shakespeare as 'the greatest of dramatists because the illusion he offers is the widest and highest, the emotion he arouses the most irresistible and overwhelming.'

*The Treasure House of Charles Wesley.* Selected and Annotated by John Telford, B.A. (Epworth Press. 2s. 6d.)

It was quite expected that Methodist Union would kindle a new interest in the hymns of the Eighteenth-Century Revival and Mr. Telford has furnished a most welcome anthology. The scheme itself is suggestive; and the concise notes and comments greatly aid in the interpretation of hymns that have long enriched the devotional life of the Church. The hymn on the poet's own conversion—'Where shall my wondering soul begin,' is fittingly placed at the beginning as the 'cradle song' of the Revival, the soul of which is illustrated by such hymns as 'Author of Faith,' 'My God I am Thine,' 'A Charge to keep I have,' 'Be it my only wisdom here,' 'Love Divine, all loves excelling,' and 'Jesu, Lover of my soul.' Charles Wesley's hymns on the Christian Festivals record some of his loftiest flights. Of the hymns illustrating the mystic significance of the Sacrament, 'Victim Divine,' 'Happy the souls to Jesus joined,' and 'Author of life Divine' are among those selected from *Hymns on the Lord's Supper*, published by the Wesleys in 1745. The beautiful prayer, 'Come Holy Ghost, Thine influence shed' is also included. 'See how great a flame aspires,' which Mr. Telford thinks may have been suggested by the colliery fires of the Newcastle district, and 'Worship, and Thanks, and Blessing,' written after Charles Wesley and John Meriton had escaped from the dangerous riot at Devizes in 1747, are among hymns reflecting various phases of the Revival. 'When quiet in my house I sit' is but one of several hymns that mirror the beauty and radiance of Charles Wesley's home life. From *The Family Hymn Book*, Mr. Telford has also selected 'Gentle Jesus' and other hymns dear to the heart of childhood in every home. 'Servant of God, well done!' Charles Wesley's tribute to George Whitefield, appears among the Memorials of Friends. The Funeral Hymns, too, strike a joyous note of faith and triumph as in 'Come let us join our friends above.' Admirable selections also illustrate Music and Musicians, and The Church of Christ. 'Wrestling

Jacob,' Charles Wesley's masterpiece, is included among the Scripture Hymns. Others of rare excellence include 'Christ, whose Glory fills the skies,' under Hymns for Various Occasions, and 'Jesus! the name high over all' and 'O Thou who camest from above' under Links to the Closing Days. Mr. Telford brings into relief the figurative and lyrical wealth of our most inspired singer. This selection from the thirteen volumes of the Poetical Works of the Wesleys carries us back to a period when our forefathers sang their faith with a rapture we can but envy. To read these hymns in the company of such a sympathetic interpreter is to recapture the glow and abandon of those all-conquering days. We listen to the immortal Charles singing like the Morning Star he was.

B.

*The Art of Living.* By Osbert Burdett. (Eyre and Spottiswoode. 7s. 6d.)

The great Art of Living grows more variously attractive as we turn Mr. Burdett's pages. He begins with his violin and his awakening to the charm of melody through Handel's *Messiah* till he blossomed out into the proud possession of a gramophone. He makes friends with a young butcher travelling in Germany; he cultivates a lady friend who has a weird gift of second sight; he discusses Dr. Arnold and Lytton Strachey, gives a vivid picture of Guy Fawkes night at Lewes and ranges far and wide in the happiest temper till his memories of Lowes Dickinson crown the volume. It is a beautiful tribute to the 'shy little figure' who would jerk through the gangway of his lecture-room and with almost a sacred look mounted the high stool behind his desk. The portrait is alive and steps into one's memory. The book has no dull pages and we put it down feeling that the art of living has grown more wonderful and more alluring whilst we have been in Mr. Burdett's company.

*A Greek-English Lexicon compiled by H. G. Liddell and R. Scott.* A new edition revised and augmented throughout by Henry Stuart Jones, D.Litt., and others. Part VII. (Oxford: Clarendon Press. Humphrey Milford. 10s. 6d.)

Part VI of the famous Lexicon was noticed in the issue of this *Review* for October 1932. Part VII (extending from *hoi* to *peri*) may seem to advance the work but a short way, but it comprises many terms of great importance. It is unnecessary to dwell upon the merits of the Lexicon, such as its comprehensive range, the chronological arrangement under each word which enables the reader to trace the history and usage, and the wealth of exact references provided. Whilst citations from Patristic and Byzantine Greek are necessarily excluded from the present edition, post-classical literature has been fully explored. For the student of the Greek Bible and other Hellenistic literature this is a great gain, and the inclusion of data drawn from the vast store of papyri and inscriptions provides much valuable illustrative material. We call attention to the treatment in the present

part of such important N.T. terms as *onoma*, *paidagōgos*, *paideia* (in the LXX and N.T. sense 'discipline,' 'correction'), *pantokrator*, *periergos*, etc. The labour entailed in this revision (happily now well on the way to completion) and in the special researches it involves is enormous, and the world of Greek scholarship will owe a lasting debt to Dr. Stuart Jones, Mr. R. McKenzie, and their band of expert collaborators.

H. G. MEECHAM.

*The Development of the Art of Language as Exhibited in Latin and in English.* By W. A. Russell, M.A. (Williams and Norgate. 7s. 6d.)

This is a suggestive study of the grammatical structure of language from the point of view of psychology. It is rightly urged that the study of language in the past has suffered, both in theory and in practice, from the fact that since Aristotle grammar has been treated almost as a branch of logic. The statement or the proposition was taken to be primary, as if the proper function of language was to lead men to truth. But, as Mr. Russell remarks, language is essentially pragmatic. The first function of language was to lead men to action—to do things rather than to understand things. A study of the development of language from this point of view illuminates a good many details in linguistic origins, and also suggests some valuable reinterpretations of grammatical principles. Thus, to give a single example of the method of the book, why have we in Latin and in English the doubled personal pronouns *ego* and *me*, *I* and *me*? Because there was an original emotional difference which evolved *ego* and *I* for positive self-feeling—happiness, activity, self-assertion; and which evolved *me* for negative self-feeling—misery, passivity, self-submission. Mr. Russell has some remarks on modern scientific conceptions which he strangely brings into relation to his subject in these pages with the observation that 'these revolutionary changes in our conceptions of the nature of matter have broken down the old common-sense philosophy on which the terminology of grammar was based.' Surely there is a quaint confusion here. What has the philosophical or scientific content of *substance* to do with a *substantive*? The grammatical term means the same thing whether you believe in matter and nothing else, or whether you believe that everything is illusion, or indeed whatever you believe about the structure of the universe. The one point on which we should most seriously differ from Mr. Russell is that he does not deal respectfully enough with Sir James Frazer's theory as to the origin of gender, which he calls 'very far-fetched and unconvincing.' We should say, on the other hand, that it is the only theory of gender that has ever been propounded which has behind it both linguistic evidence and psychological probability. Brugmann's theory is not so much a theory as a forlorn guess. These criticisms, however, are only on matters of detail. Mr. Russell's book is a really valuable study, and ought to be read carefully by every one who is interested in language.

HENRY BETT.

*The Problem of Evil.* G. J. Sparham; *A Short Life of Jesus.* H. H. Johnson. (Lindsey Press. 1s. net.)

These are two new issues in the series 'Religion, its Modern Needs and Problems' now being published by the Lindsey Press. Mr. Sparham writes in a simple way concerning such aspects of the problem as pain, moral evil, accident, death and waste, and at every point attempts the practical task of taking some of the darkness out of the problem. He finds the evolutionary standpoint essential in his view, and works to the conclusion that 'in the end the noblest solution to the problem of evil is the practical solution. The life lived for the betterment of life goes further than all the speculations of the mind.' Mr. Johnson attempts the heroic task of telling the story of Jesus in eighty pages, and his style in consequence, tends to be hurried, and the treatment is necessarily slight. It is written with enthusiasm, and as an introduction to further study will be of real value.

*Bewilderment and Faith.* By F. E. England, Ph.D., M.A., B.D. (Williams & Norgate. 3s.)

The author writes on behalf of those who are baffled by the perplexing problems of our time. He is mainly concerned with a definite aspect of the Christian message—that of reinforcement and power through fellowship with God. This is admirably treated in five chapters: *The Malise* of the Modern World, Religious Bewilderment, Broken Faith, The Unreal and the Real, and The New Wine. Dr. England reminds us that it was their strong personal attachment to Christ that made the disciples men of God; and it was this personal faith in a living person that started Christianity; that indeed behind the changing forms of doctrine there is a never-changing reality—the secret of personal achievement through the power of Christ. The book is a spiritual document and reflects the deep significance of the author's own religious experience.

*The Conflict of Values.* By J. B. Bellerby. (Clay & Sons. 6s.)

In this volume Prof. J. B. Bellerby has really continued the line of thought of his previous volume *A Constructive Society*. That volume was indeed challenging in its criticisms of the present economic order. Economics, Prof. Bellerby thinks, as an abstract science in isolation from human need is unthinkable and the heartlessness of much that goes under the high sounding name of economics is exposed in both these volumes. In the *Conflict of Values* a new system based upon experiments is advocated. Bellerby is a practical idealist. He believes that dreams come true when profoundly desired and conceived in the interests of personality as a social value. Whether we can accept all his conclusions does not matter, what is of serious import is that here we have an author with courage to state his beliefs that the 'web of purpose' must include beauty, knowledge, and spiritual values,

and that these depend upon the physical, and cannot become actual for us apart from the utilization of physical factors for expression and construction ends. Only by creative and constructive effort, the very opposite of the destructive energy expressed in the Great War, but equally keen edged, vibrant and determined, can human salvation be achieved. This conception is worked out with systematic effort and with practical illustrations which give this volume a place alongside Tawney's *Acquisitive Society*, although unlike Tawney, who aims at pointing out defects in the system of acquisitive society, it indicates a better constructive way.

It is interesting to note that Prof. Bellerby stresses the point that spiritual values are not in some mystic cloudland, but that doing one's job, however humble and monotonous, is part of the spiritual task. All sincere effort whether adjusting drainpipes or singing psalms in church service is spiritual. It is not likely that mechanization which has produced so much comfort will speedily go, neither is it desirable that it should. But it is good that the longer hours for leisure should be used for crafts and the improvement of all in thought and action. The concluding chapter is full of real help. I feel there are gaps in the argument of the earlier chapters possibly necessitated by brevity. All values are relative, he tells us, but relative to a Plan. What Plan? is not quite clear. Whose Plan? is not altogether made explicit. It may be that it is the Plan of the Master mind of the Eternal Infinite God, transcendent and immanent in His Universe. In Him the web of purpose is unified.

This work is unpretentious, free from academic jargon and while not advocating crisis or revolution it does mean that mountains must be moved. A fine and stimulating volume on social economics and their philosophical bearings.

ERNEST G. BRAHAM.

*Morality on Trial.* By Hugh Martin, M.A. (Student Christian Movement. 3s. 6d.)

We stand to-day on one of the great watersheds of history and Mr. Martin sees that if selfish passions are allowed to rule, they will destroy society. He shows that we must control and direct our instincts in the interests of a higher unifying good. Religion sets the mind of Christ before us as our standard and reveals the secret of power for living a good life. Two problems are then faced. The Christian use of Sunday and the relations between men and women. The last subject is wisely and helpfully handled and the little book stands out as a sane and successful attempt 'to justify morality.'

*Over the River.* By John Galsworthy. (Heinemann. 7s. 6d.)

We are really glad that Mr. Galsworthy lived to write this sequel to *Flowering Wilderness*. Dinny, who was left there heart-broken, is the real heroine of this story and the part she plays in her sister's divorce shows what a fine woman she was. Clare's brilliant marriage



with Sir Gerald Carven, of the Colonial Service, proves disastrous and the story centres round her relations with young Croom and her divorce. Clare is a woman of spirit and Carven is nothing less than detestable. Circumstances are against her and he wins his divorce suit though she is really innocent. The description of the divorce trial is enthralling. Dinny's lover, who had gone to Siam, is drowned there, but she wins a man of high character in the barrister Eustace Dornford, and though her heart has been given to Wilfred, she is evidently going to be a happy wife and mother. Dinny had dreamt of the river she could not cross but at last she was safely 'over.' Mr. Galsworthy allows us not a few glimpses of the Forsytes and Fleur proves herself a strong friend in the family troubles. It is a masterpiece which fitly takes its place as another sequel to the *Saga*.

*Vanessa*. A Novel. By Hugh Walpole. (Macmillan & Co. 10s. 6d.)

Mr. Walpole has told us that the four Herries books are seen together in his mind 'as a piece of gaily-tinted tapestry worked in English colours.' To many of his readers they will invite comparison with the *Forsyte Saga* and neither of the masters will suffer from the comparison. Mr. Galsworthy moves in a suburban world of high finance; Mr. Walpole takes us among the Cumberland lakes and hills and paints life in its homely scenes with a trail of gipsydom clinging to it even when it ventures out into the wider world. It is essentially the Cumberland idyll. All the clinging moods of its lakes and hills are here. *Vanessa* in the storm when Sally is born; Tom wrapping his sister in his own garments and himself dying in the bitter night on Scafell Pike—these are some of the passages that live in one's imagination. But the four volumes are not only a portrait gallery in which every phrase of Herries' character stands out with bewildering vividness. They are not less a chronicle of two centuries. We see Prince Charley enter Carlisle in the '45; talk with Southey; listen to Whitefield preaching in Keswick Town Square. Benjie loses an arm in the Boer War; his son, Tom, has the more terrible experience of the Great War. Young Vessy's outburst at Alfred's dinner party in favour of war's adventures, and the passionate denunciation of that 'blasphemy' by Alfred's son who had known the horrors stand out in lurid colours. We go through the General Strike and get absorbed in the excitements and struggles of the time. *Vanessa* herself is a noble figure and her lifelong love of Benjie, her marriage to Ellis, who ends his days nursing dolls as a childish dotard, form a story built up of passion and struggle which often strains one's heart-strings. Not a few religious notes are struck in the story. *Vanessa's* faith in God is her sheet anchor; and even Benjie seems to be coming near to her belief that there was 'a great life's progressive, increasing—all-important.' It is some comfort to find Sally married to her blind Frenchman and working with him at Berlin to bring about a new world. The curtain drops there. We hope Mr. Walpole may ring it up again with that new world actually alive.

*Counter Attack from the East. The Philosophy of Radhakrishnan.* By E. M. Joad. (Allen & Unwin. 7s. 6d.)

Mr. Joad's is a restless mind, which finds no haven in modern thought, but for the moment at least appears to have found some breathing space in the philosophy of Radhakrishnan, which he commends, without actually endorsing, to the West. Sir S. Radhakrishnan is hardly a typical Hindu thinker. His mind is too familiar with Western philosophy, and those who know his work at first hand, realize that his interpretation of the Upanishads is one that would be impossible to a purely native student. Be that as it may, his point of view is sufficiently Eastern to break with novelty on most Western readers and Mr. Joad thinks it a challenge to the malaise of our over-intellectualized and under-spiritualized age. Taken as a whole, this is the best of Mr. Joad's many and varied ventures in authorship, but why does he say such things as that the modern man treats religion as nonsense because he has learnt that the world was not created in six days? Does Mr. Joad really think that any Christians, except a few literalists, hold that it was? If he does, then he had better take an elementary course in theology. If not, why use so absurd an illustration? As well say modern man has lost faith in science because he knows that the atom is not an impervious elastic bit of matter, or in philosophy because he no longer can believe in Plato's theory of Ideas? One gets tired of generalizations about Christianity by writers who seem to have not the most elementary knowledge of modern theology, and presume that the coloured story books of Bible tales they studied on the nursery floor, represent the teaching of Christianity. One is glad Mr. Joad has introduced so interesting a thinker as Radhakrishnan to British readers, but in his search for a philosophy at once progressive and spiritual, he might have turned to a very vigorous home product from Birmingham, instead of the imported article.

E. S. W.

*Christian Education in Sunday School and Bible Study in Day Schools.* Edited by Ernest G. Braham, M.A. (National Sunday School Union. 2s. 6d.; 3s. 6d.) Many experts have contributed to this comprehensive and practical survey which has occupied two years in preparation. Its aim is to further co-operation between Sunday and Day School in Christian education. Mr. Braham describes the nature of such education. 'Christ is the focus of all our work and the chief content of Christian education' and the whole Sunday School system is planned so as to produce a wide and deep spiritual culture. Dr. Yeaxlee deals with the method of Christian education in a way that should be of great service and his chapter on the Training of Teachers and Ministers urges that every college should give attention to child study. Grading, Sunday School Lessons, Bible Study in Day and Sunday School, the Church and the Sunday School, Worship and Music, Premises, Youth Organizations and Missionary Work are all dealt with in a way that shows how Sunday School leaders are awake to the greatness of their task in training the rising generation.

*The Death of Materialism.* By Whately Carington, M.A.,  
M.Sc. (Allen & Unwin. 10s.)

This is not merely a defence of idealism; it is a declaration that materialism has ceased to function as a working theory of the Universe. No claim is put forward that mathematical physicists will cease to advocate their views, or that mechanistic biology will languish in the near future, but the author is sure that he has mortally wounded his opponent though he (the opponent) may be an unconscionable time in dying. It is probable that this book will arouse more criticism than commendation. Its style is picturesque, sometimes flamboyant. Technical matters are made unusually attractive. Interest does not flag even when the most recondite matters are under survey. In the preface regret is expressed that the book could not be written in 'the passionless notation of mathematical symbolism,' and for inability 'to clothe this grinning skeleton of reason with the pearly flesh of sentiment.' Notwithstanding the disclaimer this is what is done. Arresting phrases are continuously cropping up. The wit is pungent, sometimes mordant. It is altogether too extravagant in an illustration of the nature of proof on p. 179, for which purpose he caricatures Dean Inge. In his presentation of Christianity the author reveals the ignorance that so often characterizes 'intellectuals.' His conception is that of some fourth-rate hysterical, impressionist novel. A glance through some modern theological works would have shown how obsolete such a view is. Why is it that even those who find no attraction in Materialism are obsessed by the belief that Christianity is only for the ignorant? Whether the argument of this book will make a large appeal is another matter. Its intention is to show 'why Materialism is untenable as a philosophical creed.' The fact of consciousness cannot be explained by physics, but only 'by a conception of a direct linkage between consciousness *via* what is commonly termed the subconscious mind and a collective or Universal Consciousness.' The author tells us that his intuition is against a survival of consciousness, but that philosophy gives a denial to his intuition. The reasons he gives why a materialistic theory of the Universe cannot be accepted are well worth close study.

J. C. MANTRIPP.

*The Drums of Dawn*, by F. W. Boreham, D.D. (5s.) greets morning's music with a cheer and sets us on our feet to face the superb adventure which every day brings. The adventures begin with 'The Lilac Sunshade' and carry us into 'The Far Country' thinking of the Prodigal. It is adventure all the time, with happy discoveries of 'Beauty in Homespun' and bits of philosophy which brace one for the day's joys and labours. There are seventy-five essays all rich in human sympathy and insight. The Pocket Editions of Dr. Boreham's *Great Text Series* (3s. 6d. net) light up Bible words that have made history. They have a wealth of incident which will enrich sermons and class meetings with a whole set of jewels. *The Bachelors of*

*Mosgiel* (6d., 1s., 2s. 6d.) turns the pages of old romance in a way that pulls at one's heart-strings.

In *The Burning Cataracts of Christ* (2s.), Mr. Moffat Gautrey interprets the Poet Laureate's '*The Everlasting Mercy*,' and brings out of it a Gospel of grace and purity. It is a moving exposition of the poet's vision of sin and pardon and newness of life.—*Sisterhood Prayers and Devotions* (2s. 6d.), by William J. May, will be rare treasure for those who have to conduct Meetings for Women. It gives a text, a thought, a prayer for the Church's Times and Seasons, for Special Occasions, and for all the experiences of the Common Day. It is in touch both with heaven and earth, with Christ and those who love Him, and it will deepen the devotional feeling of all who join in its petitions.—*The Letters of Emma*, by Leonard S. Shutter (2s. 6d.), will have a warm welcome from those who enjoy homely philosophy wrapped up in quaint humour and good sense. *The Little Book of Emma* has had a great vogue and her well-spring is as fresh and refreshing as ever.—*Mrs. Marjoram's Money*, by Samuel Horton (5s.), fits in well with Emma's Letters. She had her comprehensive philosophy: 'The queerest things in this world are women; all except men,' and her own life illustrated it. She comes into riches to her own immense surprise, but they do not spoil her, and every one about her shares her good fortune and rejoices when love crowns it. The books all come from The Epworth Press and they make a charming bundle.

The Epworth Press also publishes a splendid set of books for boys and girls.—*Every Girl's Annual* (3s. 6d.) is full of good things. Its stories have a thrill and its pictures, both coloured and black-and-white, are very effective. The 'Stella the Star' is the story of a girl singer and 'Christmas Geese' is a play that will charm young folk. There is a lively escape from savages and other adventure of the most stirring sort.—*School Adventure for Girls*, 1934 (2s. 6d.), has its main story by Mary Bradford Whiting, and other lively tales.—*School Adventure for Boys*, 1934 (2s. 6d.), has its 'Boys of the Brigade,' a bright story by E. J. Jenkinson and nine other delightful tales of sport and adventure.—*Tip-Top Annual* (3s. 6d.) has a wealth of lively stories, fairy tales for Brownie Folk, bright little poems and taking illustrations.—*Teeny-Weeny's Annual* (3s. 6d.) is for the bairnies 'Cumfy Corner' and has wonders on every page. Little folk will love its pictures and stories.

Biblical plays and other sketches are in much favour, and the Epworth Press has added five very effective ones to its list. *The Conqueror*, by J. E. Eagles (1s.), centres round Bethsaida, Pilate's House on the eve of Good Friday, and the Conversion of Saul of Tarsus. *The Stained Glass Window*, by Hilda Chamberlain, is a Nativity Play with a little flower-girl's good fortune. *David* is the Bible story unfolded in a girl's dream; *In A Bunch of Posies*, children play the part of flowers; *A Special Occasion* is a moving Temperance drama. The sketches will appeal to young folk and their elders and useful directions are given to the performers.

No one should miss *Humour in the East End* (Epworth Press, 1s.). W. H. Harrison gathers up the vignettes of life and laughter; Peter Fraser sets them before our eyes so that the East End becomes an open book and we share the joys and sorrows of young and old. Rev. Percy Ineson's Foreword makes us understand how those that come into close relations with his folk, young and old, learn to admire and love them.

*The Garden of Paradise.* By B. G. Ambler. (Robert Scott. 2s.) More than forty-two years ago Mr. Ambler published *The Garden of Psyche*; now from his retreat in the Charterhouse he calls us into another Garden. He has, like St. Paul, learned in the interval 'from the barbarian and the Greek, to see how fatal the doubt of any divine love must be.' His new poem is intended to 'bring some comfort to those who believe in the divinity and compassion of the Eternal Love.' The Soul at the Gate of the Garden of Paradise hears 'Aerial Voices':

That brought me consolation so complete,  
And strong assurance that we all shall meet  
In our old semblance made divinely fair.

The voices' call and the soul's answer make a beautiful poem. 'I am in love with all things pure in life' is the soul's outburst as it confesses to the feeling of a frightened child and the Aerial Voices bid it 'have no affright.' The soul finds hope and faith as it listens and turns earthward for a space:

Henceforth thy daily life is glorified,  
No duty shall be common any more,  
Nothing shall be as it has been before,  
Knowing the gate stands wide.

It is true poetry and poetry with a Gospel in its breast.

*One-Way-Traffic*, by R. C. Ashby, (Hodder and Stoughton. 7s. 6d.) is a notable piece of work. The Desmonds are a family with diverse tastes and interests and to watch them develop is a real study in human nature. We like Ruth, milliner, and then private secretary, best of the women, and Lynd, the heroic worker in the slums is a noble character who ought to have lived to marry Ruth. The scape-grace, Ronald, comes home at last like the prodigal son. Laurie Eviot is a fine character, and Pater Desmond grows upon one. It is a story of sustained interest, and its picture of domestic life shows both insight and artistic skill.

*Winners.* By Roy B. Chamberlin. (Abingdon Press. \$1.50.) Dr. Chamberlin's intimate knowledge of college life makes this set of sketches a living picture of the American student. These men and boys are a fine company, fighting often against heavy difficulties and coming out with flying colours. The sketches will brace many young fellows to 'Keep on keeping on' and the service in the cattle boat is a happy climax to a stirring record.

*The Enchanted Village.* By Edward Shanks. (Macmillan & Co. 7s. 6d.) It is a marvel to find so much packed into twenty-four hours as this exciting story contains. There is love-making, not of the sweetest,

with more than one divorce in prospect. East Marriner seems to lose its head at Joe Marriott's party and the Londoners who have found an asylum there are maddest of all. There is much excitement, much adventure and much trouble looming in the distance for the good-hearted Marriott and the rest. 'Billy' is a brave woman worthy of a better mate.

*The World and a Parson.* By J. Hill Williams. (Allenson. 3s. 6d.) Fifteen short stories of a parson's experiences, chiefly in South Africa, told with spirit and full of strange incidents.—*Junior Church Organization* (4d.); *Junior Church Stories* (1s.) By Doris W. Street. (Ludgate Circus House.) Many helpful suggestions for the Children's Worship Hour and a set of stories that arrest attention and sow fruitful seed in young minds.—*Some Products of an Open Mind.* (Stockwell. 3s. 6d.) is a set of poems by John Thurman 'on the great truths of the Bible, and the principles of righteousness, held sacred by the bravest and best souls the world has known.' They ring true to that purpose from first to last and such verses as 'Prize Fight' strike a good note.—*Psychology and the Cure of Souls*, by W. Horace Dowling, (Stockwell 1s.) has caught its inspiration from Dr. Adler's work on Individual Psychology and gives useful suggestions for a Physician of the Soul. It deals wisely with some critical problems though the statement, 'We all have an inferiority complex,' as part of the universal biological constitution seems too sweeping. The advice is good and likely to help all who are trying to guide young folk as to right lines of conduct.

*Rags.* By Rowland Walker. (Epworth Press. 1s. 6d.) Michael and his sister begin their holiday with a sensational lunch in London and are saved from what threatened to be a dull time in Kent by Rags whom they save from drowning and find a really staunch companion. He is a poacher's mongrel, but he has a heart of gold, and he makes a splendid capture of a thievish tramp. He is really a treasure as every one who reads this lively chronicle will discover.

The Buckingham Press publishes a chart in colours showing *Great Britain's Trade with the World.* (5s.) Our imports from Foreign Countries reach £628,276,000, exports £286,715,000, the adverse balance was £341,560,000. From our Overseas Empire the exports were £227,250,000, imports £251,408,000. We thus provide employment for foreign countries while millions of our own people are unemployed. It is an impressive view of our merchandise and a clear call to develop more rapidly the vast resources of our Empire.

The Golden Grain Series of Scripture Calendars, Almanacs, Diaries, and Greeting Cards issued by Pickering and Inglis are tasteful and carry gracious and uplifting messages in a way that will brighten every place they enter. They are cheap and well produced in colours.

The Epworth Press Pocket Books and Diaries meet every need of ministers and laymen in the most compact form. The prices range from 1s. 3d. for the Vest Pocket gem, to 2s. 9d. for the pocket book with its array of records and schedules. The binding is strong. The paper excellent.



# Periodical Literature

## BRITISH

**Hibbert Journal** (October).—Bishop Hamilton Baynes in 'From Newman to Gore' notes that 1933 is the Centenary both of the Oxford Movement and of the Emancipation of the Slaves. The teaching of the Sectarians had a logical connexion not only with the theories of Maurice and Kingsley, but also with the Christian Social Union under Westcott, Gore and Scott-Holland. Canon Streeter's 'Poems of Jesus' argues that the study of the poetic forms and rhymes of our Lord's teaching may inspire greater confidence than most critics have hitherto dared to claim that the *ipsissima verba* of Christ have been preserved. Professor Clement Webb in 'The Nature of Christian Experience' holds that religious experience will always be found to be experience of an Object not only transcendent, but also immanent. Dr. Cadoux asks 'What does the Crucifixion Mean?' and Dr. Childs contributes interesting 'Remembrance of Things Past' in a Lincolnshire village. Professor Coupland pays high tribute in 'The Memory of Wilberforce' in his address at Hull last July. It is a vindication of the philanthropy of the last century and a powerful call to service for Africa.

**Expository Times** (August).—Professor W. A. Brown in 'The Message of the Church' holds that it is just because the Church's business is morals and religion that it cannot leave politics alone. He suggests and illustrates four principles which should guide action. The Churches must realize how incomparably more important are the things they hold in common than those which divide them. (September).—The Rev. Dr. James Reid says 2 Corinthians is a bit of self-revelation, an outburst of relief. Everything had turned out for the best. God was in it and Paul had gained a new reliance on God, and the comfort and fellowship with the Church, renewed and resting on firmer foundations. Dr. Maclean feels that to one who has lived as missionary in a sacred city of Hindus no New Testament passage is more interesting than the account of St. Paul's visit to Athens. (October).—Dr. Waterhouse's Fernley and Hartley Lecture is described as 'a book to get and a book to read and keep on reading.' The Notes on Dr. Orchard's *From Faith to Faith* are important. Dr. Williams writes on St. Paul's message in *Romans*; Dr. Hywell Hughes on 'Some Problems raised by the New Psychology'; Mr. H. E. Bryant of Grimsby on 'Guidance.' (November).—Professor Dodd writes on *Ephesians*. The theme is the glory of Christ in the Church. Their present experience as Christians unfolds itself as a moment in the eternal purpose of God. 'They have to live their lives in an imperfect world, and their own imperfection is only made more obvious by the contemplation of that which God designs.' In Dr. Jackson's *Half Hours in a Library* 'there are all sorts of pleasure and profit awaiting the fortunate.

reader.' 'The Presence of the Lord,' by Norman Hook, regards the localizing of Christ as retrogressive, and Dr. Henderson's 'Curiosities of Religion' deals with the Philadelphians and Madame Bourignon.

**Journal of Theological Studies** (July).—'Joseph Armitage Robinson,' by Dr. Burkitt, pays tribute to his work as a scholar. As editor of *Texts and Studies* he allowed contributors full liberty to enunciate their views while enforcing his own opinions. His *Ephesians* remains the standard English Commentary. His important theory about the *Didache* is open to fuller investigation. Canon Streeter reviews Professor Clark's critical edition of the *Acts*, and there are notes on 'Didache and Diatesseron,' and on the Te Deum. Dr. Vincent Taylor's *Formation of the Gospel Tradition* receives special notice.

**The Church Quarterly** (October).—'The Ordination of Women to the Priesthood' is discussed by Mrs. Roberts who favours it, and Lord Hugh Cecil who holds strongly that women 'cannot be ordained to the priesthood in the Catholic and Apostolic Church.' Other valuable articles are 'Archbishop Whitgift and the Lambeth Articles,' by Beatrice Thompson; 'Grace in the New Testament,' a translation from the German of Robert Winkler, by Dr. Garvie. 'Science and Religion Contemporary Culture,' by F. L. Crass, is based on the Bishop of Birmingham's Gifford Lectures.

**Congregational Quarterly** (October).—Dr. Peel feels that both in Congregationalism in particular and in Christendom in general, parties are ranging for a critical fight. Some seem to rely on organization, others think that if there is life and faith among Christian people all will be well. Some think that Roman Catholic organization has kept Christianity alive, but Dr. Peel asks is it not simple faith and devout following of Christ that have saved the Church from extinction. Articles on Baptism, Charles Bradlaugh, Worship, and a full Report of the Congregational Conference at Cambridge make up a varied number.

**Baptist Quarterly** (October).—'Social Life in Spurgeon's Day' gives a rapid survey of the world on which his eyes opened; Mr. Farrer describes how Papal Infallibility was decreed; there are interesting sketches of 'Vasili Pavlov: a Russian Baptist Pioneer' and of 'Frederick Tryon of Deeping,' and a brief history of Wapping Baptist Church, founded in 1633.

**Ryland Library Bulletin** (July).—Mr. Guppy's 'Notes and News' are a special feature of each number. He pays tribute to the late Dr. Robert Mackintosh who was at the January meeting of the Governors. Professor Dodd has been appointed to fill the vacancy. Interesting details are given of events in Manchester University and of the unveiling by Dr. Scott Lidgett of a memorial tablet to Dr. Peake in Hartley College Chapel. Lectures and addresses on Value, on Instruments and Discipline of Learning by the Earl of Crawford and Balcarres, on Racial Distribution and Early English Engthemisms and other subjects make up a valuable number.

**Cornhill Magazine** (October).—Lord Gorell is giving us numbers which are packed with good things. Lord Hardinge's 'Sport in Kashmir,' the Hon. Quintin Hogg's 'Young England, 1933,' Dame Madge Kendal's 'My Command Performance' in 1887, and Sir G. MacMunn's 'Sussex Smuggling' are only some of the features of this most interesting number.

**British Journal of Inebriety** (October).—Dr. Rolleston's 'Alcoholism in England' is full of striking details. Anglo-Saxon drinking cups could not stand upright, the contents had to be emptied at one draught. Contemporary historians bear witness to the prevalence of drunkenness in Anglo-Saxon England. The clergy were notorious for their inebriety, and encouraged it in their parishioners. University students were like the clergy, and Jen Brink says they wrote the drinking songs and sang them as they roved from county to county. Publicans had as a class a remarkably bad reputation.

**Library Review** (Autumn).—Mr. Niven's 'Henley' gives some pleasing glimpses of him as a man and a poet. Robins Millar discusses 'Book Reviewing To-day' and there are notes on Librarianship, Books and Bookmen, Booklists and Literary Notes which make this a valuable guide to all who are in charge of libraries.

#### AMERICAN

**Religion in Life** (Autumn number).—Professor Edwin Lewis writes on 'The Fatal Apostasy of the Modern Church.' He asks what does it believe? and insists that it must enthrone the divine Christ in the life and thought of the people, or cease to exist. The writer on 'Karl Barth must be heard,' thinks Barth's *Dogmatics* is 'a voice that must be heard, and no one who hears it can be silent about it.' Dr. Garvie writes on 'The Divine Omnipotence and Natural Evil'; Dr. Lofthouse on 'The Totalitarian State,' describes the rise of Hitler in an illuminating study; Bishop Nuelsen's 'Religion in the Third Reich,' deals with the Nazi slogan 'one Nation, one Religion, one Church,' and the claim that the third Reich is to be a religious nation. 'Soviet Russia comes of Age,' gives impressions produced by a recent visit. In 'Irving Babbitt' Dr. Hough says that the article he wrote for the *London Quarterly* led Babbitt to invite him to lunch at the Harvard Club in Boston. 'The ages of civilized thought seemed to come to life and move brilliantly about you as you talked with Prof. Babbitt.' Dr. Hough had two hours of unceasing delight. He had another joy when he lunched at his house in Harvard Yard, and Babbitt gave the Commencement Address at Drew University in 1932, which was 'full of the quiet and penetrating mirth of the mind.' Then there came the beautiful summer day when Dr. Hough read the 'praise of famous men' at his friend's funeral service in Harvard Memorial Church.

**Moslem World** (July).—'The Pulpit in Islam.' Dr. Zwemer says that from it has 'sounded forth again and again the call to jihad or

holy war against infidels. On the other hand there have been instances to my own knowledge when the Friday sermon commended Christian medical missionaries, or where public prayer was offered for world peace.' In 'The Essentiality of the Cross,' the late Temple Gairdner, wrote 'In this life, or in eternity the fact is always there, Christ Crucified, containing, all the time, all its infinite wealth and treasures of meaning and of power for us.' (October).—Six 'Mogul Paintings on Christian Subjects' are shown in the frontispiece. Such pictures were for the most part printed during the first half of the seventeenth century when Mogul art was at its best. In many cases they owe their origin to the small prints introduced by the Jesuits. They came mainly from Flemish engravers at Antwerp. Mr. Miller, of Teheran, describes Early Efforts among Mohammedans in Persia when the American Board sent out Rev. Justin and Mrs. Perkins in 1834. There is an article on Al Ghazali, regarded by many as the greatest Mohammedan theologian, A.D. 1055-1111.

#### FOREIGN

**Calcutta Review** (August).—'The New Italy' Dr. Das regards as a rejuvenation of a great people who have played the most conspicuous part in the evolution of the Western World in its cultural, social, political and economic life. A society has been formed in Rome with the approval of Mussolini to promote closer relations between Italy and India. The 'Miscellany' section and 'At Home and Abroad' are full of interesting facts. (September).—Mr. Fairlie Smith gives a pleasing account of 'The Northern Gate of India.' Peshawar is a fort-girt city and pre-eminently military, as it is situated 'so near to India's northern gateway and surrounded by treacherous tribesmen who are always at war with one another and have always harassed Britain by their raids with no pretext but love of plunder and aggression.' Four aeroplanes carry on their manoeuvres every morning until eleven, and on moonlight nights their flight can be followed by their red lights on the left wing, green on the right and white on the track. The railway was extended a few years ago to the borders of Afghanistan, and there are two excellent motor roads. A drive of nine and a half miles on a straight road over level land brings you to the southern end of the Khyber Pass. A full-page illustration brings out the wild features of the region, and shows the remains of Alexander the Great's fort. (October).—Dr. Tagore describes an interview at Geneva where he was asked to give his views on Internationalism. He was first attracted to the subject by Ram Mohan Roy who died in 1833. He had made a comparative study of religion, read the Bible and the Koran, had a wonderful sympathy for all humanity and was steeped in Indian culture. Dr. Tagore feels that the spirit of reconciliation between the conflicting interests of different nations is working in the human mind all over the world and says he has tried in his own institution and writings to give shape to the idea of the spiritual unity of man.